PĀḶIVYĀKARAṆASAṄGAHA

MANUAL OF PĀḶI GRAMMAR (I)

BOOK A: Pāḷi Nouns

By: **Ashin THITZANA**

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DEDICATION

This book is dedicated, in utmost respect and humility, to

Sakyamuni Sabbaññū Buddha

whose perfect enlightenment, perfect holiness of the spirit and conduct, infinite compassion, infinite goodwill, analytical teachings arising from fathomless wisdom have guided countless beings on their journey to attain the enlightenment, purity, holiness, enduring peace, bliss and eternal liberation from the endless suffering.

KEY ROMAN NUMERAL TABLES
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3 = iii	28 = xxviii	53 = liii	78 = lxxviii
4 = iv	29 = xxix	54 = liv	79 = lxxix
5 = v	30 = xxx	55 = lv	80 = lxxx
6 = vi	31 = xxxi	56 = lvi	81 = lxxxi
7 = vii	32 = xxxii	57 = lvii	82 = lxxxii
8 = viii	33 = xxxiii	58 = lviii	83 = lxxxiii
9 = ix	34 = xxxiv	59 = lix	84 = lxxxiv
10 = x	35 = xxxv	60 = lx	85 = lxxxv
11 = xi	36 = xxxvi	61 = lxi	86 = lxxxvi
12 = xii	37 = xxxvii	62 = lxii	87 = lxxxvii
13 = xiii	38 = xxxviii	63 = lxiii	88 = lxxxviii
14 = xiv	39 = xxxix	64 = lxiv	89 = lxxxix
15 = xv	40 = xl	65 = lxv	90 = xc
16 = xvi	41 = xli	66 = lxvi	91 = xci
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18 = xviii	43 = xliii	68 = lxviii	93 = xciii
19 = xix	44 = xliv	69 = lxix	94 = xciv
20 = xx	45 = xlv	70 = lxx	95 = xcv
21 = xxi	46 = xlvi	71 = lxxi	96 = xcvi
22 = xxii	47 = xlvii	72 = lxxii	97 = xcvii
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1. PREFACE

There is manifestly some sort of complex aspect of every language in the world for any learner of a new language. The purpose of a grammar is to make that complex aspect of language as much simple and less complicated as possible for the learner thus serving its principal purpose of being an effective learning tool for the study of a specific language. Since I started translating Kaccāyana's Pāḷi grammar text in 2008, I felt a strongly-felt urgent need in my mind that there should also be an easy-to-understand, hands-on practical book which can be used by contemporary learners of ancient Pāḷi language. It can be said that this book, in fact, is a manifestation of that thought.

There are reasons for having such a book. **Firstly**, Kaccāyana Pāḷi Grammar was written in ancient times for people of those ancient days. It was relevant in its time and served its purpose then and now for a few hard-working, dedicated students with keen interest. **Secondly**, its style and main mode of presentation is focused on the rules of word-formation and examples. Even the rules called *Suttas* are not thematically arranged, thus making learning of Pāḷi through the use of such an ancient Grammar text a very challenging task for most beginners and seasoned learners as well in these contemporary times.

Like its cousin Sanskrit Grammars, Kaccāyana's Pāḷi Grammar follows the same pattern and mode of presentation found in the Sanskrit Grammars. Both Sanskrit and Pāḷi Grammars mainly explain about word-formation and the relevant rules or Sutta in ways which are quite different from the method and mode used in the English Grammars. Learners of today usually seek more practically efficient and easy mode of learning through a coherently and systematically arranged learning tool which reflects the contemporary learning trends and efficient learning practices.

This is the main important reason why this book has come to be prepared with so much effort and written to fulfill that long-felt need. I have mainly intended this book as a companion book to be used alongside Kaccāyana's Pāḷi Grammar. The structural pattern of words shown in each noun group are briefly explained from the perspective of structural morphology specified in the Kaccāyana and other Pāḷi Grammar texts so that it becomes more clear and simply easy to understand for all learners regarding various word-types, word-formation and their structures. One should not expect learning of Pāḷi to be easily done by moving from one lesson to the next lesson only through studying ready-made sentences without having some basic knowledge of how a word is formed by being based on its role in a sentence structure. Having some degree of basic knowledge of word-formation greatly helps a student to easily figure out both the meaning and the structure of the word. It can also quicken the progress of learning pace in the long term. However, in the initial phase of learning and studying Pāḷi, one may find it a bit difficult as in learning of most foreign languages. If one persistently follows each lesson without omitting any relevant explanation, I can say that one will surely make a steady progress within a fair amount of less time eventually.

In preparing this book, I have made every effort to be concise, coherent, thematically well-organized and easily understandable for modern learner as much as possible. Thus making all the nuances and knotty points of both the grammar and language less complicated and well-explained in simple terms. It is not an easy task to write an academic book on such ancient language as Pāḷi which has inherently complex structural aspects of words. Some traditionally taught and used essential modes of teaching which I have been quite familiar with in my early learning stages, are included in a more brief, coherent and progressively modified way. Thus I expect to meet the needs of today's learners who always expect something clear, simple and subject-wise well-presented guide.

1.1. THIS BOOK IS ARRANGED IN TWO PARTS:

(a) **The first part** explains how each nouns are grouped together based on their (a) gender, (b) base-ending and (c) commonly shared structural patterns so that a student can easily learn each noun-group without confusion or any unnecessary difficulty. Knowing where one is moving ahead in learning such an ancient language with inherent structural intricacy and making that intricacy as a matter of simple morphological process is greatly beneficial for the student. The study of morphological changes of a word is often neglected or even unheard of nowadays among both academia and learners of Pāḷi. Unbeknownst to most people except a few devout scholars of grammar, morphological study is what makes learning Pāḷi more effective and effortless in understanding various structural types and patterns. All Pāḷi Grammar texts mainly explain morphological aspect of words by using various rules and a variety of methods known as *nirutti-naya* which means "ways of grammar". In other words, the grammar texts explain how words are formed from the grammatical perspective. If this fundamental part of learning is ignored, the learning of Pāḷi will be like an uphill climb and will be ineffectual. The grammatical methods of explaining word-formation are explained in some brief detail in the introductory section of this book for the benefit of all keen students.

To help students get more proficiency in learning Pāḷi, I have integrated some relevant morphological notes, necessary explanation in normal-sized fonts inside the bracket regarding the structure of a certain word and **SMP** (abbreviated form of **S**uttas for **M**orphological **P**rocedure). This extraordinary arrangement is intentionally done for broadening and deepening both grammatical insight and word-building skill of students. **SMP** is also an important feature for a keen student to employ and explore in order to practically see oneself and compare the structure of a word with the rule of relevant Sutta. Learning Pāḷi needs to have the correct approach which is totally different from learning of other languages. **The first step** is to familiarize with words, their structural patterns and the relevant rules which dictates that structure. This step may seem a bit difficult but it will become an easy guess-work after patiently and repeatedly familiarizing with it and getting used to it. **The second step** is to be able to read the Pāḷi sentences with the words one had familiarized.

For the ease and convenience of keen learners, the numbers of relevant Suttas, or the structural rules, are shown and frequently referred to by a number found in the Kaccāyana text wherever necessary. This will conveniently help students to strengthen their grammatical knowledge on how the rule and word-structures are mutually relevant and matched with each other. Sometimes, one may notice that not only the rule and function of a main Sutta is applied in the morphological procedure but some component parts of a Sutta such as **ca**, **vā**, **ādi** etc. and Sutta's structural feature such as **tta** (abstract-noun structural feature called *bhāva*. Re: Sutta No. 211 to clarify this procedure), **su** (plural-case feature. Re: Sutta No. 151) etc. are also used in this procedure to complete a word. This kind of practice is called *split-sutta* function applied by the grammarians. Sometimes, morphological procedure is performed by invoking the function of one of the all-purpose great Suttas in cases of words where a certain function of morphological procedure is neither clearly defined nor explained in any specific Sutta. Such various method of morphological procedures found in completing a word is the usual grammatical norm found in various Grammar texts. This study of morphological process of words, is like digging deeper into the structure of each word and building it from the scratch till it becomes a finished word. If one patiently pays attention to what is arranged in each lesson, learning Pāḷi will be quite fun and interesting thus leading to gradual progress and develop a well-grounded proficiency of Pāḷi in one's learning journey.

(b) **The second part** is the practical Pāḷi reading lessons arranged for each noun-group one have had studied. This will greatly help students learn how each completed word is correctly and practically used in a Pāḷi sentence. Most sentences are quite simple and easy to understand for a beginner. In addition to literal direct translation of words, meaning of the whole sentence, structural explanation and word-breakdown of some seemingly complex words in the sentence are included wherever necessary for the ease and convenience of learners. The students need to read repeatedly so that one can practically immerse and familiarize with the usage and expression of the words one had learned. Learning a language would not be complete nor effective without practical reading exercises.

It is recommended that: (1) students study the first part of each noun group initially by focusing on the oral drills and some similar words and then study the relevant Pāḷi reader of that noun-group. (2) Only after both noun-group study and reading of the relevant Pāḷi readers are completed to one's satisfaction, one should proceed to the next noun-group following the same mode of combining the word-study and the Pāḷi reader alongside each other. There is no need to rush in order to move faster in one's study unless one is satisfied and quite well-familiarized with each noun-group one had studied. (3) If possible, once the study becomes more progressive with development of some noticeable capacity to roughly understand the meaning of words and sentences on one's own, one should then try to interpret the sentence by oneself without looking at the literal translation of the sentence. If one finds that it becomes much easier and quick in understanding the sentence, then it can be said that one is slowly progressing along the course of one's study.

Unlike English, studying Pāḷi is a very different process because one cannot make real progress and remarkable headway if one superficially tries to go through from one lesson to the next lesson of Pāḷi sentences without any knowledge of the base structure and structural evolution of Pāḷi words. However, this does not mean that one cannot make progress in the conventional learning mode used in the study of other contemporary languages. A few exceptional learners gifted with talent and high memory may make progress but it will rather be a laborious process. Some students even fall back and quit after a while as my experience with teaching Pāḷi to various students have shown it. I have found that those with some degree of knowledge on how Pāḷi words are structured can make progress quite easily. Such learners can start being able to read and understand short Pāḷi texts to longer ones gradually on their own. It is in fact not necessary to have a complete understanding of morphological process of words but having some amount of it proves to be an effective mode of learning. It helps students to have a firmly grounded grasp of words, their meaning and correct usage in a sentence thus providing a good foundation and an effortless learning in their study.

If a student studies all lessons explained in this book by following the recommended steps one by one in a dedicated but relaxed manner, I hope that the learning journey of Pāḷi will be smooth and progressive within a short time. For this purpose, I have tried to make all lessons as simple and easy as possible by including relevant notes and explanation throughout all lessons.

1.2. CASUAL STUDY VERSUS SERIOUS STUDY

There will be an added impetus if a student studies Pāḷi with a strong sense of inspiration, dedication and determination to learn Pāḷi, which is the spoken language of Buddha, instead of studying with a casual interest. Having inspiration to understand the beautiful words of profound wisdom said by Buddha with unwavering dedication and unflinching interest to keenly and systematically study all lessons in the graduated steps is sure to make significant progress. Casual study of Pāḷi with casual interest will only trudge along the learning path of such an ancient language as Pāḷi because it needs a student to patiently delve into the structure of words, rather than learning the meaning of words by rote. There will be not much difficulty to understand the meaning of words if a student has some basic knowledge of the relevant structural aspect of words. Every familiar Pāḷi word will become alive and vibrant with its meaning eventually for any hardworking student.

1.3. MAJOR AREAS OF PĀḶI STUDY

In the study of ordinary modern-day languages, four skills such as understanding, reading, writing and speaking skills can be easily developed. For Pāḷi students, developing the understanding skill is not limited only to knowing the meaning of a word, but it also includes: **(a) word-identification**, *i.e.* being able to identify a word such as noun, verb etc. **(b) knowing the structural aspect of word**, *i.e.* having basic understanding on how it is structured. **(c) word-multiplication**, being able to create various kinds of similar words. Such multi-faceted understanding skill is quite essential and helpful for development of the mastery of language.

To develop these skills, there are **nine major areas** of Pāḷi study where a keen student should carefully focus his attention to develop the relevant grammatical knowledge and proficiency of the language.

They are:
(1) **plain nouns**, (2) **ākhyāta**-verbs, (3) ***kita***-verbs and ***kita***-nouns, (4) **compound nouns**, (5) ***taddhita*** nouns, (6) ***sandhi***, combining of various words into a single structure used by ancient people for smooth flow of the spoken language. (7) the meaning and usage of prefixes called **upasagga-particles**, (8) the meaning and usage of **nipāta-particles**, (9) the **roots** their applicable meanings without prefixes and a variety of changed meanings when prefixed with various prefixes.

For all students to follow more simple and easy learning model of these major areas, here is a general guidance:

(1) **Plain Nouns**

These nouns are shown in each lesson of this book in some detail. They are to be studied as explained by focusing on the basic structural evolution and morphological process of change as per their base-ending, noun groups and case-ending. One needs to try on one's own to inflect other similar nouns shown in the verses following oral drills in various case-endings so that word-building and word-multiplication skill slowly develops. Note that, as a matter of fact, detailed knowledge of morphology of a word is not required though it can be very beneficial and helpful in making steady progress.

(2) **Ākhyāta verbs**

Ākhyāta verbs are the main verbs of Pāḷi language. They should be learned by focusing on the basic structural pattern of root, affix, verb-ending and brief morphological process according to the verb-group, verb-ending and verb-mode. The students should try to multiply similar verb-forms of various roots belonging to the same verb-group. With practice and familiarity, one will easily progress in learning these *ākhyāta*-verbs even though it may seem a bit difficult in the beginning.

(3) **Kita verbs and nouns**

Kita-words are in fact multi-use words in Pāḷi language. Some *kita*-words with specific suffixes can be used either as verbs or as adjective or as adverbial nouns while majority of words with specific suffixes can only be used as the plain nouns. Therefore, the use of *Kita*-words are by far more extensive in Pāḷi language than *ākhyāta*-verbs because *ākhyāta*-verbs can only be used as verbs even though a few are sometimes contextually used as an indicative verbal nouns.

By understanding such multiple roles *kita*-words play in the language, one should clearly know that kita-words also form an important part of a comprehensive Pāḷi study. Without studying *kita*-words along with their structural pattern and use, one will not develop a complete and thorough understanding of Pāḷi. Kita-words should be learned by focusing on the structural component and some basic morphological process based on the suffixes and relevant word-group.

(4) **Compound nouns**

The compound nouns (***samāsa***) are combination of multiple words such as (a) nouns with various noun or (b) ***upasagga*** or ***nipāta*** particles with noun combinations. They should be learned by focusing on the combined structural component and brief morphological process according to a specific compound-noun group. It will be quite easy to study compound-nouns if the preceding plain nouns section had been thoroughly studied. In fact, majority of compound nouns are mostly structured with ordinary nouns though some compound-nouns are structured with *kita*-nouns, *taddhita*-nouns, *upasagga* particles and *nipāta* particles too.

(5) ***Taddhita* nouns or nouns with meaning-enhancing suffixes**

Taddhita nouns are the kinds of nouns with a specific suffix fixed after them. This feature of having either visible trace of suffix or non-visible suffix enhances their meaning in a wide variety of subtle ways. To simply put, nouns appended with meaning-enhancing suffixes are called *taddhita*-nouns.

Taddhita-nouns are classified according to their suffixes and commonly shared structural patterns. Learning and understanding these nouns is also inevitably important as they also form an integral part of the language and need to be studied by any serious learner. They should be learned by focusing on the basic structural component and basic morphological process according to a specific *taddhita*-noun group.

(6) **Sandhi** - liaison

Sandhi is one peculiar aspect mainly found in both Sanskrit and Pāḷi. It seems quite challenging for some learners in the initial phase of learning. Understanding the relevant rules and fixed pattern of sandhi process is quite essential in making sandhi easily understandable. Sandhi is in fact a sort of combining or contracting two or more different independent complete words either into a sentence or in a single word-structure for purpose of smooth flow of the spoken or written language used by the ancient people.

There should be no need for any confusion between a compound noun (*samāsa*) and a *sandhi* because there is indeed some noticeable difference in the way a compound noun is combined and a sandhi is contracted. (a) **A compound noun** (*samāsa*) combines two or more not-yet-completed words into a single noun and later completed by applying necessary morphological procedure and having a single case-ending. (b) **Sandhi**, on the other hand, is combining two or more independent words with their own case-endings still intact into a contracted or shortened structure and can be separated into their own original pre-*sandhi* word-structure. Such kind of sandhi is called an **external sandhi** in the grammatical parlance because it is a combination of unrelated words.

In light of this explanation, it should be noted that there is also another kind of *sandhi* which is called **internal sandhi**. In most cases, this kind of internal sandhi is an homogeneous combination of *upasagga*-particles into a single word-structure which usually occurs in the especially prefixed words such as (a) **samāpajjati**-he attains (**saṁ+ā+pajjati**), (b) **samādhi**-concentration (**saṁ+ā+dhi**), (c) **upādānaṁ**-clinging, strong attachment (**upa+ā+dānaṁ**) etc.

Sandhi should be learned by focusing on the structural separation and due morphological process of combining into sandhi as per the relevant sandhi-group.

(7) **The prefixes or Upasagga-particles**

Upasagga means being fixed closely [**upa**-closely, √**saja**-to attach, to tie up, **+ṇa**-suffix which means an act of]. As the term itself implies, most *upasagga*-particles are used as prefixes which are prefixed to various roots of Pāḷi verbs or *kita*-words. Knowing and understanding their uses and meanings accordingly is an essential necessity for a keen student in order to develop necessary skill and the mastery of Pāḷi. In some cases, *upasagga*-particles can even alter the original meaning of the roots of verbs or words thus having a noticeable impact on the words prefixed with them. *Upasagga*-particles, therefore, should be part of a comprehensive Pāḷi study for a serious student. For some basic information regarding *upasagga*-particles, please refer to Sutta 221, Kaccāyana Pāḷi Grammar, English Translation, Vol II.

(8) **Nipāta particles**

Nipāta particle should be learned as per their various uses. There is a wide variety of *nipāta*-particles and their uses found in the Pāḷi texts. They are mostly used in the sentences by being placed in various positions of a sentence in a variety of ways. Please note that there are two kinds of *nipāta*-particles. They are:

(1) Some *nipāta*-particles are meant for mere additive of a sentence without any significant meaning. Such particles are called *padapūraṇa* which mean an additive word. [**pada**-word, +***pūraṇa***-additive]. In Sanskrit, it is rather called ***vākyabhūsana*** which means sentence-decorative. [**vākya**-sentence, +**bhūsana**-decorative].

(2) Some have specific meanings based on the context or contextual position. The meaning of *nipāta*-particles are widely varied and diverse based on the context and position. For example, some *nipāta*-particles such as **ce**, **sace** and **atha** are used as conjunctions in a conditional sentence while some particles such as **hi** are used as an affirmative of a statement. Some particles such as **eva** are used as restrictive and **evaṁ** is used as either indicative or a comparative recap of a simile. The way *nipāta*-particles are used is quite fascinating and interesting for a keen student. The study of *nipāta*-particles is to be done by going through various sample sentences through practically studying and browsing wider areas of Pāḷi texts.

(9) The **roots**

The roots are to be studied through applicable verb-grouping of each root based on the meaning and structural patterns. This will be explained in the verbs section. Some roots have only one limited meaning whereas some may have a few more meanings. In addition to this, when a specific *upasagga*-particle is prefixed to the roots, the original meaning of root may become either opposite of the original meaning or it may enhance the original meaning of the root. Some *upasagga*-particles, however, may not change the meaning of the root at all thus serving as mere additive.

Moreover, the **roots,** like the plain nouns, **generally used to belong to a particular verb-group** based on (a) their commonly shared structural pattern and affix (b) and a specific meaning. Knowing this fact makes the study of Pāḷi verbs less cumbersome and much easier for the students.

These are required areas of a comprehensive study for anyone wishing to develop more firmly grounded knowledge and the skill to gradually progress in the study of Pāḷi. However, a student may not be able to learn or know all of these major areas within a short span of time. Making necessary effort to having some basic familiarity in these areas will broaden not only the grammatical knowledge but will also help develop the proficiency of Pāḷi in the long term.

1.4. THE IMPORTANT ROLE OF *PACCAYA* OR ADDITIVES

When studying Pāḷi, one should also know the important role of additives known as paccaya in the grammatical nomenclature. **Pāḷi words, as a matter of grammatical fact, are formed out of two components: (a) the base and (b) the additive**. When these two components are combined, a specific kind of word starts to form. In order for it to become a complete finished word, certain rules formally known as Suttas come into play to modify and complete it. This is what the grammatical texts elaborate and explain about.

1.4.1. What are the Paccayas?

(a) All **14 case-endings** of nouns shown in Sutta 55, **(b)** all ***taddhita*-suffixes** shown in the relevant Suttas in *taddhita*-chapter, **(c)** all **96 *ākhyāta*-verb endings** shown in Suttas 423, 424, 425, 426, 427, 428, 429, 430 and all ***ākhyāta*-affixes** shown in Suttas 433, 434, 435, 436, 437, 438, 439, 440, 445, 446, 447, 448, 449, 450, 451, 452 **(d)** all ***kita*-suffixes** shown in Suttas 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 538, 540, 541, 542, 547, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570 are called *paccaya*.

1.4.2. Why it is called *paccaya*?

They are called **paccaya** because they inform what the full meaning of a word is by being based on the applied paccaya of a word [paccaya=pati√ i-to know+ṇa, the root **i** changed to **e** and it further changed to **aya** per vuddhi and follow-up procedure. **ti** of pati changed to **c** and augmented> paccaya]. Rūpasiddhi Grammar has it aptly said regarding this fact in the Sutta 362: (a) **paṭicca etasmā attho etī'ti paccayo.** (b) **patīyanti anena atthā'ti vā paccayo.** *[Translation]* It is called paccaya (a) as the meaning comes from it, or (b) due to the reason that the meaning of word is known by means of it. This explanation by itself is quite clear. When studying Pāḷi, trying to understand the meaning of Pāḷi words will not be a laborious process if one has a clear understanding of word-structure. Knowing the meaning of a word is a spontaneous process of progress in the learning journey without making a laborious endeavor which involves learning by rote. Any keen student will find it somewhat easier to figure out the meaning of a word if its basic structure or the structural components are understood.

3.43. How these additives are applied after the base?

Here is a brief explanation:

(1) For Nouns and Compound-nouns:

Fourteen noun case-endings are applied after most masculine and neuter gender nouns and compound nouns. Note that the base is not to be counted as additive.

Exception: In feminine gender nouns, there will be one more additional additive such as **ā**, **ī**, **inī** to signify the feminine gender. Here is the structural formula:

(a) For masculine and neuter gender nouns:
base+noun case-ending. (1)

(b) For feminine gender nouns:
base+**ā** or **ī** or **inī**+noun case-ending. (2)

(2) For *Taddhita*-nouns:

Taddhita-suffixes and fourteen noun case-endings are applied after *taddhita*-nouns. (two additives).

Here is the structural formula: base+*taddhita*-affix+noun case-ending. (2)

(3) For *ākhyāta*-verbs:

Ninety-six verb-endings and *ākhyāta*-affixes are applicable in *ākhyāta* verbs. There are two additives, but in the case of causative verbs of passive voice structure, it is usually found to have three additives.

Here is the structural formula:

(a) root+ākhyāta-affix+verb-ending (for all active and passive voice of plain and causative verbs, two additives).

(b) root+kārita-affix+ya-affix+verb-ending (for causative passive voice verbs, three additives).

(4) For *kita*-nouns:

All kita-suffixes and fourteen noun case-endings are applicable for kita-words. Two additives, but in the case of words in a causative structure, there may be one more additive.

Here is the structural formula:

(a) root + *kita*-suffix + noun case-ending (for all active and passive voice verbs, two additives).

(b) root + *kārita*-affix + *kita*-affix + noun case-ending (for causative, passive voice verbs, three additives).

Note: Kārita means causative or the prompter. The causative suffixes are one of four affixes applicable by Sutta 438. Note that **the root serves as the base for all ākhyāta-verbs** and **kita-words** while **the crude word-form without any case-ending serves as the base of nouns**.

Please note that the **base (root) is not counted** as additive. **All words mentioned in the *Uṇādi*- chapter of Kaccāyana Pāḷi Grammar text are to be assumed as kita-words** and treated accordingly as they are structurally similar to *kita*-words in all aspects. See the accompanying tables to clarify this explanation regarding the role of bases and additives in the formation of various kinds of Pāḷi words. Some brief detailed explanations regarding how the example words are completed by applying the relevant rules is clearly shown alongside. Knowing this will make the study of Pāḷi much easier and effortless in making substantial progress for any patient and hard-working learner leading to gradual development of mastery of the language in the long term study.

Formation of Nouns

Plain Noun	Base	Additive	Example
Masculine Gender	Purisa	si	**Puriso**-man
Neuter Gender	Citta	si	**Cittaṁ**-mind
Feminine Gender	Kañña	ā+si	**Kaññā**-girl
	Nada	ī+si	**Nadī**-river
	Yakkha	inī+si	**Yakkhinī**-female demon
	Bhikkhu	inī+si	**Bhikkhunī**-female monastic
Note: How these nouns are brought to completion to become a complete word is explained in this book. Note that the crude word-form without any case-ending serve as the base of nouns.			

Formation of Compound Nouns

	Base	Additive	Example
Compound-noun	**Rāja**-of king, +**putta**-son	si	(a) **Rājaputto**-prince
	Mahanta-great, +**purisa**-man	si	(b) **Mahāpuriso**-great man
Note: (a) **si** is changed into **o** in both words by rule 104 (b) **mahanta** is changed into **mahā** by 330. Note that the crude word-forms such as nouns, component ***upasagga*** or ***nipāta*** particles without any case-endings serve as the base of compound nouns.			

Formation of *Taddhita* Nouns

***Taddhita*-noun**	**Base**	**Additive**	**Example**
	vasiṭṭha	ṇa+si (2)	(a) **Vāsiṭṭho**-the descendant of Vasiṭṭha
	Kacca	ṇāyana+si (2)	(b) **Kaccāyano**-descendant of Kacca
Note: (a) Initial **a** is lengthened and **ṇ** of **ṇa** is erased. (b) **ṇ** of ***ṇāyana***-affix is erased. **si** changed to **o** in both words. The crude word-forms such as various kind of nouns without case-endings serve as the base of *taddhita* nouns.			

Formation of *Ākhyāta*-verbs

Verb Type	**Base/Root**	**Additive**	**Example**
Active & Passive	Root **paca**-to cook	*ākhyāta*-affix **a+**verb-ending (2)	**pacati** (**paca+a+ti**, active) **pacīyate** (**paca+ya+te**, passive)
Causative active	Root	*kārita*-affix **ṇāpe+**Verb-ending (2)	**Pacāpeti** (**paca+ṇāpe+ti**)
Causative Passive	Root	*kārita*-affix **ṇāpe+ya+**verb-ending (3 additives)	**Pacāpīyate** (**paca+ṇāpe+ya+te**)

Note: (a) **Pacati**=final vowel of the root is erased as a rule in all verbs.

(b) **Pacīyate=ī** is inserted by rule 442.

(c) **Pacāpeti= ṇ** of **nāpe**-affix is erased.

(d) **Pacāpīyate= ṇ** of **ṇāpe** is erased. **ī** is inserted. Final **e** of **ṇāpe** is erased.

Formation of Kita-Verbs & Kita-Nouns

Verb Type	Base/Root	Additive	Example
Active	Root **gamu**-to go	*Kita*-suffix **ta+si** (2)	(a) **Gato**-gone. (**gamu+ta+si**)
Passive	Root	*Kita*-suffix **tabba+si** (2)	(b) **Gamitabbaṁ**-should go. (**gamu+tabba+si**)
Causative active	Root	*Kārita*-suffix **ṇāpe+ta+si** (3)	(c) **Gamāpito**-caused to go. (**gamu+ṇāpe+ta+si**)

Note:

(a) **Gato**=final consonant **m** of the root is erased per 586. **Si** changed to **o**.

(b) **Gamitabbaṁ=i** is inserted by rule 605. **si** changed to **aṁ** per 219.

(c) **Gamāpito**= **ṇ** of **nāpe**-affix is erased. Final **e** of **ṇāpe** is erased. **i** is inserted by rule 605. **si** changed to **o**. Note that the roots serve as the base in both *ākhyāta* verbs and *kita*-words with the exception of nominal-stem *ākhyāta*-verbs as the ordinary nouns serve as the base for such nominal verbs.

1.5. DEVELOPMENT OF THE SCHOLARLY KNOWLEDGE

Being able to read, to understand and to write flawless plain Pāḷi sentences (known as ***cuṇṇiya-vākya***), is an appreciable sign of scholarly knowledge and progress one should have made after years of patient study and hard work. Much harder still is being able to write a beautiful Pāḷi stanza (gāthā) because it needs more advanced skills of following the rules of prosody and choosing the right words which fits in the metrical structure of a stanza. The ability to write various kinds of beautiful and meaningful Pāḷi gāthā is the highest sign of scholarliness which serve as a testament to the strong command of language of the composer. Being a Pāḷi scholar is not an overnight development. It is a consummate stage of knowledge gradually developed through a more thorough study of the language in all necessary aspect of it being pursued for a certain span of one's lifetime. To be an academic or a scholar is to study more, to read a wide range of Pāḷi texts so that one can slowly broaden and eventually deepen one's linguistic knowledge. To go deeper into extensive depth of the language, one not only needs to thoroughly study various grammatical texts but also suttas from all nikāya of Suttanta piṭaka and wider tipiṭaka Pāḷi texts.

1.6. REFERENCE TEXTS FOR THE ADVANCED TIPIṬAKA STUDIES

Thanks to great effort of scholarly people, a wide collection of the English translations of most of tipiṭaka texts are available now. Notwithstanding such development in Pāḷi texts study, there is still an urgent need to have an effective learning platform prepared in both Pāḷi and English which would serve as a bridge for those learning Pāḷi to further continue their advanced Tipiṭaka study of reading major Buddhist Pāḷi texts. Such works called ***nissaya***, which means something to depend on [**nissaya**=**ni**√**si**+**a**-suffix. **i** of the root **si** changed to **e** and it further changed to **aya** and **s** is augmented> **nissaya**], serve as an efficient learning aid and handbook because they have integrated both word-for-word translation and necessary explanations. The complete set of ***nissaya*** texts for most of the Pāḷi Grammar texts and Tipiṭaka Nikāya texts are available in Burmese and Pāḷi in Myanmar for those studying Pāḷi Grammar and Tipiṭaka texts. Among some notable Grammar Nissaya books, the one written by Tha-bye-gan Sayādaw is the most complete handbook as it contains all necessary explanations and relevant morphological notes of the example words.
Besides, all ***Tipiṭaka Pāḷi Nissaya*** books written by various Burmese scholar monks are invaluably helpful for the advanced study of Tipiṭaka Buddhist Scriptures.

1.7. DURATION OF THE STUDY AND BENEFITS

For a serious student with keen interest, the minimum amount of time required is about three or a few more years on condition that consistent effort along with a graduated learning method of lessons by means of simple and easy guide books are applied. The eventual benefits of Pāḷi study are immensely rewarding because it gives a priceless opportunity to come closer to understand the words of wisdom said by Buddha. The teachings of Buddha, being referred to as Buddhism nowadays, are formally known in Buddha's own word as "**vibhajjavāda**" which means "analytical words" [**vibhajja**-having specially analyzed, +**vāda**-teaching].

Buddha's *vibhajja-vāda* teachings, commonly known as Buddhism, are recorded in the traditional canonical texts called Tipiṭaka Pāḷi texts. Being able to understand the spoken language of Buddha is like coming face to face with historic Buddha who did actually lived as a human being with superhuman qualities more than two millennium ago in this world. One will see Buddha in action imparting wisdom and guidance on various aspects and important issues of life. His teachings are based on logical reason, unbiased analysis and universal wisdom touching on the objective realities of both physical and spiritual aspects of the existence and the physical universe around us. The teachings of Buddha serve as a spiritual tool and an intellectual guidepost for those seeking to enrich life and deepen wisdom. Blind faith or unquestioned adherence are not compulsory elements which used to be found in the belief systems of the world. One can decide one's own choice to follow Buddha's teachings and shape the destiny of one's life based on empirical results and benefit obtainable by practically applying it.

1.8. CLASSIFICATION OF BUDDHA'S TEACHINGS

Buddha's teachings which had been taught during forty-five years of life as a perfectly enlightened Buddha are classified into three major branches known as **Tipiṭaka** [**ti**-three, **+piṭaka**-basket, receptacles]. They are:

(a) **Vinaya piṭaka** [**vinaya**-monastic disciplines and rules]

(b) **Suttanta-piṭaka** [**Suttanta**-**sutta**=thread, **+anta**-suffix is an expletive without meaning, called *svattha*-suffix as those similarly found in the words such as: **supinanta**=dream, **kammanta**=work etc. **Suttanta** figuratively means discourses, guidelines of life]

(c) **Abhidhamma-piṭaka** [**abhi**-special, advanced, **+dhamma**-teachings].

Those three major branches are further classified into five sub-categories formally known as five Nikāyas [**nikāya**-collections, grouping]. They are:

(1) **Dīgha-nikāya Pāḷi** texts [**dīgha**-long in length, *i.e.* discourses of long length]
(2) **Majjhima-nikāya Pāḷi** texts [**majjhima**-medium in length, *i.e.* discourses of medium length]
(3) **Saṁyutta-nikāya Pāḷi** texts, [**saṁyutta**-kindred, related, *i.e.* discourses of related nature]
(4) **Aṅguttara-nikāya Pāḷi** texts, [**aṅguttara**=**aṅga**-factors, **+uttara**-increment, i.e. discourses taught within the framework of incremental numerical factors from one up to eleven]
(5) **Khuddaka-nikāya Pāḷi** texts [**khuddaka**-minor or miscellany, *i.e.* miscellaneous and diverse discourses].

Of three **Piṭaka** texts, **Vinaya piṭaka** comprising five books, covers all of the monastic codes and regulations applicable for monastic disciples. The first four of **vinaya piṭaka**, with exception of the last book, is full of interesting accounts relating to important events of Buddha and other monastic and lay disciples. They offer a fascinating glimpse into both political and social conditions of people in the times of Buddha. The last book, called ***parivāra*** which means accessory is an encyclopedic exegesis of monastic codes professionally explained based on the classified grouping of the rules.

Abhidhamma-piṭaka, known as advanced teachings, generally covers detailed analysis of mind, matter and sub-mental states, factors of enlightenment, *jhānas*, i.e. advanced pure mental states of absorption, analysis of elements, exegesis of interconnected conditional relations of cause and effect chain of the physical and mental phenomenon. As a matter of fact, **Abhidhamma** can be simply called advanced teachings on mind and mental analysis for the spiritual development. In other words, it can also be called Buddha's ancient wisdom on both theoretical psychology and applied psychology which had been taught by Buddha even before modern psychology come into being.

Suttanta piṭaka contains much wider range of teachings on various topics. Buddha had taught many Suttas, *i.e.* discourses, during His lifetime. Below are a few brief samples of some of the Buddha's teachings from **Suttanta piṭaka**.

(1) **Brahmajāla-sutta** *(Sīlakkhandha-vagga Pāḷi texts)*

This Sutta provides a detailed view of various beliefs and views held by the sages and people of all ages based either on the profound spiritual experiences or on mere intellectual speculation. Buddha's unbiased analysis and theological explanation of the creator-based beliefs are also included in the Sutta.

(2) **Poṭhapāda-sutta** *(Sīlakkhandha-vagga Pāḷi texts)*

This Sutta records an interesting dialogue of Buddha with Poṭhapāda, an heretic who later became a disciple, regarding the the controversial issue of an individual self either being separate from the physical body or being together. It is also interesting to learn two kinds of truth outlined by Buddha:

(a) The first one is in the form of certain things or sure truth which is not counter-arguable by anyone. This involves non-metaphysical, practically evident issues of life faced by all living beings in their day-to-day existence regardless of social status.

(b) The second one is uncertain things or uncertain truth which is counter-arguable by anyone by use of logic, reasoning or outright stubbornness. This involves the questions such as eternity of soul and life, existence of afterlife etc.,. Buddha had emphasized to deal with the most relevant, practically tangible and pressing issues of life rather than dwelling on the metaphysical issues.

(3) **Mahāsatipaṭṭhāna-sutta** *(Mahāvagga Pāḷi text)*

This Sutta explains four foundations of mindfulness meditation in clear detail in order to bring mental calm and establish enduring mental stability, mental purification and liberation from suffering. The mindfulness meditation is one of the outstandingly unique teachings of Buddha. Nowadays, it is becoming hugely popular and gaining popular acceptance among both the intellectuals and ordinary folks as a practically viable way and beneficial spiritual path for developing inner peace and promoting mental wellbeing and stress-reduction in daily life.

(4) **Udumbarika-sutta** *(Pāthikavagga Pāḷi text)*. In this Sutta, one can see and hear the daring words of sincere invitation said by Buddha for an open, no-strings-attached, objective inquiry for one's own good in following Buddha's teachings without any compulsion to renounce one's beliefs or traditions. There is no eternal hellfire meted out for disbelief in Buddha's teaching. His teachings are like the delicious food and medicines meant for promoting the common wellbeing of all beings without having to perform any ritual prayer or be converted into discipleship in order to get the benefits.

(5) **Aggañña-sutta** *(Pāthikavagga Pāḷi texts).* The name of **Sutta Aggañña** itself means genesis [**agga**=earlier days of humanity & the world, **+ñña**=things to know]. It records some of quite interesting account of Buddha's eschatological teachings regarding the cycle of destruction of the world, re-emergence of the world, appearance of the early human beings and other related things. Human beings are naturally curious and fascinated by various kinds of complex mysteries surrounding life and its amazing array of natural ambience.

(6) **Cūḷa-kammavibhaṅga Sutta** *(Majjhimanikāya Pāḷi texts)*
The Shorter Discourse on the Analysis of Kamma [**cūḷa**=minor, +**kamma**=kamma, deeds done by living beings, **+vibhaṅga**=analysis]. This Sutta explains the cause of outstanding inequality prevalent among living beings by Buddha. Despite being born with a unique body and mind, the way each individuals live their life in various conditions are totally different from each other. Some are rich while some are poor. Some live long and healthy lives while some live only short and sickly lives etc.

(7) **Akammaniya sutta,** (*Aṅguttara nikāya-Ekaka nipāta Pāḷi texts,* a huge collection of words said on various topics and on various occasions by Buddha). Buddha forewarned His disciples in these mini-Suttas how an untrained and undeveloped mind (developed through mental training and cultivation, *i.e.* meditation), is not suitable to work for progress and live life amid everyday stress and emotional turmoils and subsequent suffering. [**a**=not, +**kamma**=work, + **niya**=being suitable].

(8) **Pubbe'va sambodha sutta, The first and Second Assāda-sutta** *(Aṅguttara nikāya-Ṭikā nipāta Pāḷi texts)*. Buddha recalled in these three suttas how he had been in constant pursuit of pleasure and joy throughout the journey of life like all other common worldlings. He found out both pleasure and pain, joy and sorrow as well and lived through all of it and found a way out of it.

In these three Suttas, Buddha has clearly outlined three major aspects of life. They are:

(1) **assāda**, which means pleasure and countless enjoyable things associated with life.

(2) **ādīnava** which means hectic and extremely stressful conditions associated with everyday life,

(3) **nissaraṇa** which means a way out of all this leading toward relief and peaceful condition. In other words, it is a way of liberation from all that turmoil.

Because there is joy and pleasure in life, beings enjoy their individual life. On other hand, because there is pain, stress and suffering, there are beings who seek a way out of it. Some by means of following a viable spiritual path while some took various measures of relief such as by drinking, or using drugs or terminating their own physical life in case of extreme situations. Life indeed is a great blessing and a very special opportunity to appreciate and to utilize for the benefit of all for a wise person. It is also full of bitter-sweet, roller-coaster experiences for all.

Buddha's teachings provide a spiritual tool and a way of living through such experiences in a serene and calm manner if one can strike a perfect balance through applying the relevant teachings. Buddha does not negate the pleasure and joy of life, but taught instead a way to strike a balance amid two extremes of life by developing a spiritual path to overcome suffering and maintain a serene spiritual grace unaffected and unperturbed by those extremes.

(9) **Kesamutti-sutta** *(Aṅguttara nikāya-Ṭikā nipāta Pāḷi texts)* Buddha laid out ten important criteria and intellectual principles to apply the critical thinking skill combined with practical application for positive results when approaching and reviewing various beliefs and philosophies. It is indeed Buddha's unvarnished and simple **Charter of Intellectual Inquiry**, which is free of any enticement or intimidation or dogma or stereotyping of any kind to others, famously outlined in this Sutta for those seeking the right path and the right choice in this confusing journey of life amid competing supremacist claims of various teachers and beliefs.

(10) **Kappa-sutta** (Aṅguttara nikāya-Catukka nipāta Pāḷi texts). "**Kappa**" means the world. It is about four periods and phases of the world mentioned in the Sutta by Buddha. Buddha said in the Sutta that the world goes through the cycle of four geologic periods:

(a) disintegration period
(b) post-disintegration period
(c) reappearance period
(d) post-reappearance period.

It is quite interesting to learn that each geologic period lasts for an indifinite and very long periods of time. No living beings can exist during the first three periods except in the last period in which we all are living now. This Sutta points out to the fact that Buddha's astounding knowledge and advanced understanding of the earth is convergent with modern science.

(11) **Satta Sūriya-sutta** (**satta**=seven, +**sūriya**=sun, *Aṅguttara nikāya-Sattaka nipāta Pāḷi texts*) mentions how this earth and world systems, viewed by many as eternal, are in constant change and will be be subjected to the cycle of destruction at a time when multiple suns up to the seventh sun appear. The theme of Sutta is to emphasize as well as to awaken all serious disciples on the constant changes taking place in all conditioned things of the world including individual beings. Thus, prompting them to seize the present wonderful opportunity available while being alive in this precarious existence before it perishes.

(12) **Cūḷabyūha Sutta** *(Khuddaka Nikāya Pāḷi texts)* is one of the six Suttas included in Mahāsamaya-sutta group. All six suttas contain very profound teachings on leading a pure spiritual life for liberation. In this sutta, Buddha said that there is only one truth in the world but the one who actually knows the truth is never given to disputes in the way most people in the world are used to endless disputes. Also, in that Sutta, Buddha exhorted disciples to be non-judgmental of others in social interactions as well as in following one's spiritual path so that conflicts are avoided.

(13) **Dhammapada** *(Khuddaka Nikāya Pāḷi texts)* is a considerably huge collection of very brief but profound sayings of Buddha said in daily life on diverse occasions regarding various events and people. It is a very well-known Pāḷi text, a large collection of short *Pāḷi gāthās* (verses) totaling four hundred and twenty-three verses. **Dhammapada** is much adored and cherished by devotees and intellectuals for its invaluable wisdom and concise guidance which had been interpreted into various languages. It serves as an eternal testament to the profound wisdom of Buddha because all the verses He had said provide timeless wisdom and offer both guide and comfort for those living in chaotic conditions of life.

His teachings, taken as a whole, is like invaluable treasure trove which provides an enormous wealth of wisdom and eternal guidance for a fulfilling social and spiritual life. Despite being diverse on many topics, His teachings generally emphasize on the development of three main essential core qualities:

(a) **sīla**, *i.e.* moral virtue,

(b) **samādhi**, *i.e.* development of mental concentration and inner calm, inner peace, and

(c) **paññā**, *i.e.* development of wisdom.

When one's knowledge in Pāḷi steadily broadens, one can dive deeper into a wide variety of original scriptures. Everything which had been taught and said by Buddha will come into clear view as being more down-to-earth, mainly oriented toward practical approach in dealing with dominant issue of daily life so that it is a livable and enobling experience for all. It will further help dispel any wrong notion or incomplete and partial understanding of Buddha's teaching leading to a more balanced, intellectually well-informed understanding of His words. This means that a true scholar with much broader knowledge of Buddha's teaching will no longer accept any biased dogma or stereotyping of Buddhism as being pessimistic or nihilistic or an atheist ideology or an idolatrous belief which emphasizes on the respect and worship of mere physical symbols.

Buddha's teachings are based on the objective intellectual analysis, wisdom, humanitarian goodwill, development of virtue and peace providing a way of life within the framework of ten core principles enshrined through the words of Buddha said in the Kesamutti Sutta discourse.

Moreover, one will find Buddha's words as they were originally taught nearly three thousand years ago, being vibrant with much wisdom and practicality to live a more wiser and wholesome life. One will be able to live life with a balanced and harmonious view, being guided by wisdom, living a life of moral integrity and keeping one's mind unagitated, sane, resilient and calm amid every day chaos of life.

"A life of wisdom, (*i.e.* a life being guided by wisdom), is the most excellent life" said Buddha in **Āḷāvaka-sutta**, *Khuddaknikāya Pāḷi*. ["**paññājīviṁ jīvitaʼmāhu seṭṭhaṁ**"].

Finally, I have written this book by making so much effort with one single purpose of providing an easy and practical learning tool for all serious students of Pāḷi and Buddhist studies in the forthcoming generations. Pāḷi may initially seem a bit difficult and challenging for a beginner. But if one pursues one's study with a calm and dedicated mind by following the recommended steps all along, I am sure one will progress eventually. The eventual success and the progress in the study is just a matter of dedication and attention to all details explained in each lessons.

I do fervently wish that may all learners of Pāḷi be able to make a steady progress in their learning journey of Pāḷi and greatly benefit from their study in many countless ways by being able to explore Buddha's words as recorded in the Pāḷi scriptural texts.

This book would not have become a complete reality if I had not received invaluable help from people with a lot of goodwill, generosity and vision for the good of future generations. Among such people, I would like to gratefully acknowledge my deep and sincere appreciation to my best friend Donald Altman, a very wonderful author of books on the mindfulness meditation practice and its relevant application in daily life (Portland, Oregon), Brihas Sarathy and Steve Hanlon of the Pariyatti Publishing House, Thet Naing Kyaw (Singapore), Ven. Sayādaw U Sujana (TMC), U Garudhamma (Fremont, USA), U Hla Myint (Author of An Introduction to Pāḷi), Son Tu & Rudy Halim (Tathāgata Meditation Center, San Jose, USA), Roland & Jasmine Win (San Francisco, USA), Than Tun Aung & Lily Wong (Los Angeles, USA), Li Chun and Lam Lin Wah family (Singapore), Genny Chee family (Singapore), Sister L.C.Chang & friends (Malaysia) whose generous and unstinted support has been a source of inspiration in continuing such magnum opus academic project meant for the common good of all those seeking wisdom, lasting peace, joy and freedom from suffering. May all people of goodwill be forever blessed.

1.9. ABHIPATTHANĀ

Sukhāvabodhiniṁ imaṁ, nāmapadehi saṁyutaṁ,
gaṇato suvibhāvitaṁ, vidhisuttaṅkamuddiṭṭhaṁ.
padakaṅkhāvinodanaṁ, niruttiñāṇavaḍḍhanaṁ,
sakkaccaṁ samuggaṇhantu, sukhaṁ dhārentu sādhavo.

[Translation]

सुखावबोधिनिं इमं।नामपदेहि संयुतं

गणतो सुविभावितं।विधिसुत्तंकमुद्दिट्ठं॥

पदकंखाविनोदनं।निरुत्तिञाणवड्ढनं

सक्कच्चं समुग्गण्हन्तु।सुखं धारेन्तु साधवो ॥

May the students of goodwill learn this easy-to-understand text relating to nouns, well-explained by means of similar noun groups, Sutta numbers for morphological procedure briefly referenced, dispelling confusion on the structure of words, increasing the grammatical knowledge, with dedication and learn easily.
With boundless Mettā for all,

Ashin Thitzana
Michigan, USA
March 9, 2023

2. THE PĀḶI ALPHABETS

Thirty-three Consonants

in Romanized Pāli, Devanāgarī &
Myanmar Alphabets shown together

ka क က	kha ख ခ	ga ग ဂ	gha घ ဃ	ṅa ङ င
ca च စ	cha छ ဆ	ja ज ဇ	jha झ ဈ	ña ञ ဉ
ṭa ट ဋ, ဍ	ṭha ठ ဌ, ဎ	ḍa ड ဍ	ḍha ढ ဎ	ṇa ण ဏ
ta त တ	tha थ ထ	da द ဒ	dha ध ဓ	na न န
pa प ပ	pha फ ဖ	ba ब ဗ	bha भ ဘ	ma म မ
	ya य ယ	ra र ရ	la ल လ	va व ဝ
	sa स သ	ha ह ဟ	ḷa ळ ဠ	ṁ, ṃ अं အံ

The Eight Vowels

Short	Long	Short	Long	Short	Long	Long	Long
a अ အ	ā आ အာ	i इ ိ	ī ई ီ	u उ ု	ū ऊ ူ	e ए ေ–	o ओ ေ–ာ

Thirty-three Consonants

in Romanized Pāli, Devanāgarī & Thai Alphabets

ka **क** ก	kha **ख** ข	ga **ग** ค	gha **घ** ฆ	ṅa **ङ** ง
ca **च** จ	cha **छ** ฉ	ja **ज** ช	jha **झ** ฌ	ña **ञ** ญ
ṭa **ट** ฏ	ṭha **ठ** ฐ	ḍa **ड** ฑ	ḍha **ढ** ฒ	ṇa **ण** ณ
ta **त** ต	tha **थ** ถ	da **द** ท	dha **ध** ธ	na **न** น
pa **प** ป	pha **फ** ผ	ba **ब** พ	bha **भ** ภ	ma **म** ม
	ya **य** ย	ra **र** ร	la **ल** ล	va **व** ว
	sa **स** ส	ha **ह** ห	ḷa **ळ** ฬ	ṁ, ṁ **अं** อำ

The Eight Vowels

Short	Long	Short	Long	Short	Long	Long	Long
a **अ** อ	ā **आ** อา	i **इ** อิ	ī **ई** อี	u **उ** อุ	ū **ऊ** อู	e **ए** เอ	o **ओ** โอ

Note: There is no ññā in Thai but only an alternative alphabet is shown in its place.

Thirty-three Consonants

in Romanized Pāli, Devanāgarī & Sinhalese Alphabets

ka क ක	kha ख ඛ	ga ग ග	gha घ ඝ	ṅa ङ ඞ
ca च ච	cha छ ඡ	ja ज ජ	jha झ ඣ	ña ञ ඤ
ṭa ट ට	ṭha ठ ඨ	ḍa ड ඩ	ḍha ढ ඪ	ṇa ण ණ
ta त ත	tha थ ථ	da द ද	dha ध ධ	na न න
pa प ප	pha फ ඵ	ba ब බ	bha भ භ	ma म ම
	ya य ය	ra र ර	la ल ල	va व ව
	sa स ස	ha ह හ	ḷa ळ ළ	ṁ, ṁ अं අං

The Eight Vowels

Short	Long	Short	Long	Short	Long	Long	Long
a अ අ	ā आ ආ	i इ ඉ	ī ई ඊ	u उ උ	ū ऊ ඌ	e ए ඒ	o ओ ඔ

3. PĀḶI PRONUNCIATION GUIDE

3.1. The Eight vowels

Except a few special ones unique to Pāḷi, the majority of ordinary Pāḷi alphabets are pronounced like basic normal sound of English words. The following are the sample sounds of individual vowels. Please take only the sound of underlined words, not of the whole word nor of any consonant.

(1) **a** to be pronounced as in a<u>m</u>id, <u>a</u>bout
(2) **ā** to pronounce as in f<u>ar</u>
(3) **i** as in m<u>ee</u>t, <u>ea</u>t
(4) **ī** as in w<u>e</u>, h<u>e</u>
(5) **u** as in sh<u>oo</u>t
(6) **ū** as in y<u>ou</u>, b<u>eau</u>ty
(7) **e** as in w<u>ay</u>
(8) **o** as in <u>al</u>l, <u>au</u>to

3.2. The Consonants

There is an "**a**" after each consonant which is added for easy utterance or producing an articulate sound of the respective consonants. There are five groups comprising five consonants in each which is called "*vagga*". On the other hand, there are non-*vagga* consonants comprising seven consonants and one *niggahita* (nasal consonant, ṁ).

3.3. Ka-group

This group of consonants are velar (guttural).

Note: In each group, every **second and fourth** consonants are aspirated. As a physical sign, there is an "h" which symbolizes the stress. So, it has to be pronounced with the stress and a puff of air being released.

The first and the third are unaspirated. So, they are pronounced normally without stress. **The fifth** ones in each vagga-group are nasals.

(1) **Ka** as in <u>Ka</u>b
(2) **Kha** as in <u>kha</u>ki, <u>kh</u>mer
(3) **Ga** as in <u>g</u>lad
(4) **Gha** as in <u>gha</u>t
(5) **Ṅa** as in s<u>ing</u>, John <u>Ng</u>

3.4. Ca-group

This group of consonants are palatal.

(1) **Ca** as in Ciao (Italian greeting word)
(2) **Cha** as in Charge, charity
(3) **Ja** as in jab
(4) **Jha** as in jack

Note: See en.oxforddictionaries.com for the sound of "Ciao." There is a slight variation of the sound for both "**J and Jh**" which are pronounced as "**za**" and "**zha**" in Burmese.

(5) **Ña** as in Lasagna, signor, signora (It is a nasal sound)

3.5. Ṭa-group

This group of consonants are retroflex, to be pronounced with the tongue being pulled backward away from the teeth and slightly touching the upper palate.

(1) **Ṭa** as in tea
(2) **Ṭha** as in train
(3) **Ḍa** as in disc
(4) **Ḍha** as in dart
(5) **Ṇa** as in Nagoya

3.6. Ta-group

This group of consonants are dental, to be pronounced with the tip of tongue touched against upper teeth or the ridge behind the upper teeth.

(1) **Ta** as in tachometer
(2) **Tha** as in try or train
(3) **Da** as in daffodil
(4) **Dha** as in dark
(5) **Na** as in nab

3.7. Pa-group

This group of consonants are labial, to be pronounced with lips gently touched against each other and then quickly opened.

(1) **Pa** as in pacific
(2) **Pha** as in Facility, phacelia
(3) **Ba** as in basalt
(4) **Bha** as in bath
(5) **Ma** as in macau

3.8. Seven Non-Vagga group consonants

(1) **Ya** as in yacht, yak
(2) **Ra** as in rabbit
(3) **La** as in lab (to be pronounced with the tip of tongue gently touching the upper teeth.)
(4) **Ḷa** as in lasagna (Actually, this is very much the same as ordinary "**la**"). To be pronounced with the mouth being slightly opened, with the tip of tongue slightly touching the upper palate. **Note:** This is one special "**Ḷ**" with a different dot down below which is unique only to Sanskrit and Pāḷi. In the grammatical texts, it is mentioned as being homogenous and interchangeable with ordinary "**L**" despite having slight physical difference.
(5) **Wa** as in warp, vat (Both sounds of **w & v** are permissible) **Note:** In the grammatical text, there will be more of "**v**" such as "**kvaci, vā** and so on" though it is rather pronounced as "**w**" in majority of cases. For example, the word "**Kvaci**" is pronounced as **Kuaci** or **kwaci**, while "**vā**" is sounded as **wā**. In Asian syllabary such as Devanāgarī and Burmese, there are only two representations of "**v** & **w**". For example, "**v**" is shown as "**b-A**" while "**w**" is written as "**v-0**"**.** However, in Romanized Pāḷi, "**v**" is sometimes represented as "**b**" while "**w**" is shown by both ways either as "**v**" or "**w**". Therefore, keep in mind that all these three of "**b, v & w**" are basically as well as morphologically homogenous to each other. This fact will become even clearer when studying the morphological procedures of the Pāḷi words which comprise either "**v**" or "**w**".

3.9. One Sibilant

(6) **Sa** as in sabbath

3.10. One Aspirate sound

(7) **Ha** as in habit, half

3.11. Niggahita dot

This **Niggahita** "under-dot" is semi-vowel as well as a semiconsonant though it is classified as a *byañjana*, (**i.e.** consonant in the grammatical text)

(1) **ṁ** as in am

Note: This "**ṁ**" is interchangeable with all the fifth syllables "**ṅ, ñ, ṇ, n, m**" of the five *vagga*-groups through applicable morphological procedure. This means that "**ṁ**" can change into any consonant form of "**ṅ, ñ, ṇ, n, m**". These fives are called "*vagganta*" which means the group-endings [**vagga**-group+ **anta**-ending]. Sometimes, it is also referred to as "five nasal stops".

4. ABBREVIATIONS

Case-endings

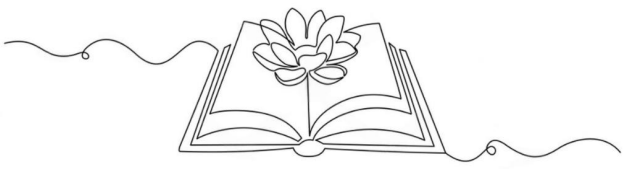
(Shown in order of cases)

ns..Nominative singular (***nom.***)
np..Nominative plural
vs..Vocative singular (***voc.***)
vp..Vocative plural
as..Accusative singular (***acc.***)
ap..Accusative plural
is..Instrumental singular (***instr.***)
ip..Instrumental plural
ds..Dative singular (***dat.***)
dp..Dative plural
abs..Ablative singular (***abl.***)
abp..Ablative plural
gs..Genitive singular (***gen.***)
gp..Genitive plural
ls..Locative singular (***loc.***)
lp..Locative plural
vs..versus

ab..Absolutive (also called gerund)
adj..Adjective
adv..Adverb
āv..*Ākhyāta* verb
cn..Compound noun
gr, ger..Gerund
ind..Indeclinable
inf..Infinitive
kn..Kita noun
kv..Kita verb
npt, nip..*Nipāta* particle

n..Noun
nn..Numerical noun
prp..Present participle
pp..Past participle
p.pr..Personal Pronoun
pr/pron..Pronoun
sn..*Sabbanāma* noun *(Pronoun)*
tn..*Taddhita* noun
up..*Upasagga* particle
M, m..Masculine Gender
F, f..Feminine Gender
N, n..Neuter Gender
num..Number
re..reference
pre..present
tr..translator
i.e. id est
v..verb
Ā..*Ākhyāta*

SMP..Suttas for Morphological Procedure
WA..Word Analysis
WWT..word for word translation
LT..Literal translation
NSP..No Specific morphological Procedure
Q..Question
A..Answer
' This apostrophe indicates a hidden *sandhi* in a word.
e.g. ***eta'davoca*** (**etaṁ + avoca**).
> Indicates an outcome of a morphological procedure.



SPECIALITY CASE-ENDINGS IN THE EXTRAORDINARY SENSES FOUND IN THE PĀḶI SENTENCES

(Only the most frequently-found usages are shown here along with the relevant Sutta numbers for easy reference).

1. Nominative:

***nas, nap*..**Nominative in Accusative singular.

***nap*..**Nominative in Accusative plural

Note: This type of case-ending is found mostly in the **passive voice sentences** where the word signifying or playing the role of object is in this nominative case-ending. But, the meaning of the word has to be interpreted in the sense of "to". Re: 284.

2. Accusative:

***als*..**Accusative in Locative sense singular which means "at, in"

Note: Only singular case is applicable in this sense and usage. Re: 307.

aas..Accusative of ***accantasaṁyoga*** (on-going condition) singular.

aap..Accusative of ***accantasaṁyoga*** (on-going condition) plural which means "till, until, for a period of, for a certain distance of".

Note: Both singular and plural are applicable in this sense and usage. Re: 298.

3. Instrumental:

iss, isp..Instrumental Subject singular or plural which means "by".

Note: This type of case-ending is frequently found in the passive voice sentences. Re: 288.

ios..Instrumental in the sense of Object singular

iop..Instrumental in the sense of Object plural

Note: This type of case-ending is frequently found in the causative sentences. Re: 300.

irs, irp..Instrumental of Reason singular or plural which means "by means of, due to". Re: 289.

ils..Instrumental in locative sense singular which means "at, in".

Note: Only singular case is applicable in this sense and usage. Re: 290.

4. Ablative:

***abrs, abrp*..**Ablative of Reason. It means "for reason of, due to".

Note: Both singular and plural are applicable in this sense and usage. Re: 296.

5. Genitive:

gns..Genitive in the sense of Nominative singular.

gnp..Genitive in the sense of Nominative plural.

This usage is also called ***ags, agp***..Agent Genitive singular and plural.

Note: This is also referred to in Pāḷi as ***Kattvattha-chaṭṭhī*** which means genitive in the sense of subject. Such usage is mostly found in wider areas of Pāḷi texts where a passive participle *kita*- verb or a passive-voiced *ākhyāta* verb are used in the sentence. Re: 308.

gas..Genitive in the sense of Accusative singular.

gap..Genitive in the sense of Accusative plural.

Note: It is also called Patient-Genitive or ***Kammattha Chaṭṭhī*** which means genitive in the sense of object. Such usage is mostly found in the context of a passive participle *kita*-verb or an *ākhyāta* verb of passive voice structure. Re: 309.

gsp..Genitive of Selection plural, also called ***niddhāraṇa chaṭṭhī*** which means "among, amid, out of".

Note: Only plural case is applicable in this sense and such usage. Singular-case is inapplicable. Re: 304.

cgs..Concurrent-Genitive singular.

cgp..Concurrent Genitive plural (Also referred to as ***anādara*** or **absolute Chaṭṭhī**)

Note: This case-ending is termed the ***anādara*** expression in Pāḷi Grammars, both numbers are applicable. Re: 305.

6. Locative:

cls..Concurrent Locative singular.

clp..Concurrent Locative plural.

(Also referred to as **absolute *sattamī*** *or* ***lakkhaṇa sattamī***, but in some cases, it can be an ***anādara sattamī*** too). Re: 313.

lds..Locative in the sense of dative singular which means "for".

Note: Only singular case is applicable. Re: 311.

lrs..Locative of Reason singular, plural.

lrp..Locative of Reason, plural.

It is also called ***nimitta sattamī***, which means reason-descriptive Locative-case.

Note: Sometimes it may be an ***anādara*** or a ***Lakkhaṇa*** expression depending on the contextual aspect. Re: 310.

lss, lsp..Locative of Selection singular, plural.

Note: also called ***niddhāraṇa sattamī*** but mostly plural case is used even though singular case is occasionally found. Re: 304.

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5. INTRODUCTION

This book is the first in a series of practical guides on learning Pāḷi. It is systematically arranged in two parts comprising the **word study** and **basic Pāḷi reader**. Of the two parts, the first part, word study, is shown how each header noun, according to their grouping, the base-ending and the applied case-endings, are inflected and structured to convey a specific meaning thus serving any necessary specific role in a sentence. The part two, basic Pāḷi reader, is shown by use of easy-to-understand sentences of each noun one have studied. In both parts, important morphological notes are provided alongside of each section either separately or inside the brackets in small-size fonts where any difficulty or confusion regarding a specific word may arise. I am sure this will greatly help learners of Pāḷi in many ways.

The purpose of this book is to provide the students with a more practical guide to learn Pāḷi and its essential aspects. In order to fulfil that purpose, it is necessary to introduce the students with all important and critically necessary fundamentals of Pāḷi language. Among those important fundamentals, there are two key areas where a student needs to focus for progress of learning journey. **The first** is familiarization with words or the study of words which is called ***pada-sikkhā*** in Pāḷi which means **the study of words**. [**pada**-words, **+sikkhā**-study]. This involves making efforts to develop the grammatical insight into the structural dynamics of words and the skill of building the Pāḷi words on one's own and understanding them thoroughly. **The second** area of focus is to develop the ability to use them in a sentence properly and correctly which is called ***vākya-sikkhā***. It means the study of Pāḷi sentences involving the skill to understand and correctly write sentences. [**vākya**-sentence, **+sikkhā**-study].

5.1. PADA-SIKKHĀ (study of words)
Four Major Kinds of Words

In order to start the study of Pāḷi words, one initially needs to know four major kinds of words in Pāḷi. The Pāḷi words can be divided into four major groups. They are: (1) nouns (2) main verbs (3) prefixes known as *upasagga*-particles (4) *nipāta*-particles. To gain mastery of Pāḷi, a student needs to study these four kinds of words.

I. Nouns: Nouns can be divided into **four** groups. They are (1) plain ordinary nouns (2) compound nouns grammatically known as *samāsa*-nouns (3) nouns in *taddhita*-suffixes, also called *taddhita*-nouns (Secondary Derivative) (4) *Kita*-nouns (Primary Derivative) which are structured with roots and various suffixes plus noun case-endings.

These four nouns, except *abyaya*-suffixed *kita*-words, mostly belong to one of three genders: masculine, feminine and neuter genders and have both singular and plural numbers.

II. Verbs: In the grammar texts, there are **two** kinds of formal verbs: the first is referred to as *ākhyāta*-verb. The second is *kita*-nouns which serve as verbs. To explain from the perspective of prevalent practical usage in Pāḷi texts, it can be said that there are **three** kinds of verbs: (1) *Ākhyāta*-verbs (2) *Kita*-verbs and (3) ordinary nouns serving as informal de facto verbs which are frequently found in the Pāḷi texts.

Of the three, **ākhyāta verbs play only one single role** of being the main verb in Pāḷi language while **the latter two play dual role** of serving as a verb sometimes and serving as a noun at most times. That is the reason why they have to follow the normal pattern of nouns such as having a specific gender and number depending on their corresponding words whom they are syntactically related to in a sentence. *Ākhyāta* verbs, on other hand, do not have gender at all.

III. Twenty Upasagga-prefixes: There are twenty *upasagga*-particles. Most of them are used as prefixes in two kinds of *Ākhyāta* and *Kita* verbs prefixed before the root of verbs. Some of a few *upasagga*-particles, however, are also used as separate words in a sentence which can sometimes influence the case-endings of nouns they are syntactically related to. These *upasagga*-particles have no gender. [See **twenty** *upasagga*-particles in Sutta 221, *Kaccāyana Pāḷi grammar*].

IV. Nipāta-particles: There are numerous kinds of *nipāta*-particles found in the grammar and used in Pāḷi texts. Like a few *upasaggas*, some *nipāta*-particles are used in the sentences as separate words to enhance the meaning of a sentence even though some of *nipāta*-particles carry no significant meaning but merely serve as **vākyālaṅkāra** and **padālaṅkāra**. These *nipāta*-particles also have no gender. [**vākya**-sentence, **+alaṅkāra**-adornment. **pada**-word, **+alaṅkāra**-adornment. In Sanskrit language, it is called as *vākyabhūsana*, which means the same].

5.2. NOUNS & VERBS

Nouns and verbs are two major components of Pāḷi language because they play the important role of making a sentence complete and meaningful. To learn Pāḷi, one needs to study all of these major components thoroughly and in an orderly and systematic way.

5.2.1. Nouns & Their structure

Nouns are structured with **fourteen case-endings** which are like the mode and manner of nouns.

(1) Depending on the case-ending, a noun changes its form into various word-forms.

(2) Based on each case-ending, a noun expresses its meaning and play various roles such as subject or object and various roles in a sentence.

A student must learn about the case-endings applied after nouns and learn as to how those case-endings along with the base noun-stem undergo various stages of morphological change till it becomes a complete noun word. This study is primarily focused on the method of declension of nouns and their morphological process of change.

5.2.2. Ākhyāta-verbs

Of two kinds of verbs, **Ākhyāta-verbs** are structured with **three components**:

(1) roots,
(2) affixes and
(3) verb-terminations.

There are **eight** kinds of verb-terminations. Interestingly, the verb terminations of *Ākhyāta*-verbs serve as their mode (mood) and tense and have two numbers both singular and plural. But *Ākhyāta*-verbs have no gender at all even though they are used together with applicable three persons either explicitly or implicitly in a sentence.

5.2.3. Kita-verbs

Kita-verbs are structured with **three components**:

(1) roots
(2) suffixes and
(3) have a specific gender and noun case-endings.

As an exception, *kita*-verbs structured with *abyaya*-suffixes do not have noun case-endings. The gender of *kita*-nouns, with exception of those appended with fixed-gender suffixes such as ***ti***-suffix, are contextually defined by being based on syntactically-related corresponding word. However, ***kita*-verbs structured with indeclinable *abyaya*-suffixes have neither gender and nor noun case-endings at all.** As such, they are not counted as nouns but recognized as indeclinable words.

5.3. PREFIXES AND *NIPĀTA*-PARTICLES

It should be noted that sometimes twenty upasagga-prefixes and some *nipāta*-particles such as **āvi**, **pātu** and **sacchi**, are prefixed before the roots of both *Ākhyāta* verbs and *Kita*-verbs including some *kita*-nouns which are usually structured with roots. Knowing the meaning of each prefix and *nipāta*-particles and the way they are used in the structure of Pāḷi words, greatly helps not only in understanding the meaning of each words but also helps in effectively learning Pāḷi language.

5.4. IMPORTANT STEPS IN THE STUDY OF NOUNS

To learn about nouns, **(a)** one needs to study **fourteen noun case-endings** which are attached after nouns and **(b)** the **structural stages of change** on these case-endings called morphology.

This morphological study, known in Pāḷi as ***padasiddhi** (**pada**-to become a complete word, **+siddhi**-finishing process by learning morphological stages of change)*, is one essential part of the word-study in learning of Pāḷi grammar applied in ancient times by the teachers to every student. Nowadays, it is often neglected, resulting in a lack of real noticeable progress and having a weak command of the language among the students of Pāḷi.

Besides, the students cannot easily gain the necessary language skill and mastery in the due course of learning. Those who have combined their Pāḷi study with morphological study have a firm foundation on the inherent stages of change in a word. In this book, some brief morphological explanations are shown where necessary along with SMP (**S**uttas for **M**orphological **P**rocedure) in each section of noun groups. In most cases, bracketed information on morphological explanations for words are provided in small-size fonts wherever necessary. It is recommended that a keen student should patiently read the detailed morphological explanation shown inside the brackets accompanying some words. By such patient study, students will slowly become quite well-familiarized with each explanations and it will further help to broaden and deepen their grammatical knowledge regarding how words are structured in uniquely consistent patterns as explained in the grammar texts.

5.5. BENEFITS OF STUDYING PĀḶI MORPHOLOGY

In fact, morphology shows how the structural changes take place in a word from the base-structure to till it becomes a complete word. Every Pāḷi word, either it be a noun, or a verb or a compound-noun, starts with the base-structure and becomes a complete word after due metamorphosis process. A student needs to learn morphological process and stages of change which took place in a word. By knowing such process, it equips the students with the necessary knowledge, which is fundamental to development of word-building skill and understanding skills. This enormously helps the students so that they can easily build their own Pāḷi words and skillfully use them in any sentence they wish to write as well as to interpret any sentence written in Pāḷi language.

In short, morphological study takes the student into the depths of such an ancient language as Pāḷi unmasking all its base and structural development till it becomes a complete word. Studying Pāḷi by reading ready-made sentences without basic knowledge of morphological aspect, as I have found from my experience, is quite frustrating without making noticeable progress for students. However, this does not mean that it is impossible to study in such way. Through such method of study, one may understand Pāḷi to some degree but it will be in rather vague and ambiguous manner which is quite limited and not firmly grounded. Thus it will hamper the real progress without making any substantial development such as word-building skill and eventual mastery. To quote a verse of ancient sages which said:

Yo niruttiṁ na sikkheyya, sikkhanto piṭakattayaṁ
pade pade vikaṅkheyya, vane andhagajo yathā.

(Moggallāna Pañjikā)

[Translation]

Studying Tipiṭaka Pāḷi texts without studying the grammar, is like a blind elephant groping in the darkness of a thick forest, leading to more confusion at every new word one may come across.

5.6. CLASSIFICATION OF NOUNS

Nouns are classified in a specific group of three genders for the ease and convenience of students in their study. **Classification of nouns is based on three principal factors:**

(1) having similar base-endings,
(2) having shared structural patterns and morphological process to a certain extent,
(3) having the same gender.

In cases of some masculine and neuter gender nouns, there are quite a number of nouns with similar base-endings but with different types of structural pattern and morphological process. Such nouns are shown as type I, type II and type III. This will make the study of nouns much more easier and efficient for the students and will lead to quick progress in the course of their learning. This classification and grouping of nouns is methodically arranged after careful analysis and extensive research in areas of structural conformity along multiple grammatical norms.

Categorization of Nouns

Categorization means that some words structured with certain types of a specific suffix are classified as belonging to a specific similar noun group. This process is one of easy steps in determining the gender of a noun and classifying it into a certain noun group based on the applicable suffix and structural affinity. Where possible and applicable, this categorization is shown in some noun groups. Note that not all nouns are possible to have this measure of precise classification as most are are quite diverse and varied in terms of the structure and consequential variable genders.

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5.7. NOUN CASE-ENDINGS

There are **seven case-endings of nouns**. They are:
(1) Nominative, (2) Vocative, (3) Accusative, (4) Instrumental, (5) Dative, (6) Genitive and (7) Locative cases.

In each case-ending, there are two numbers: **singular** and **plural**. Therefore, there are altogether **fourteen** cases. All these fourteen cases are symbolized by the following fourteen marks grammatically known as *vibhatti* or *paccaya*.
They are: **si**, **yo**, **aṁ**, **yo**, **nā**, **hi**, **sa**, **naṁ**, **smā**, **hi**, **sa**, **naṁ**, **smiṁ**, **su**.
See the following table to familiarize with fourteen case-endings and relevant information.

5.7.1. TABLE OF NOUN CASE-ENDINGS

Case	Number	Code	Represented case	The role in a sentence	Formal Pāḷi Term
si	singular	*Ns*	Nominative, also Paṭhamā	Subject doer, facilitator of actions	Kattu, Kattā, *paccatta
yo	plural	*Np*			
si	singular	*Vs*	Vocative, Ālapana	Address to live people and creatures	*Ālapana
yo	plural	*Vp*			
aṁ	singular	*As*	Accusative, Dutiyā	Object	Kamma, *upayoga
yo	plural	*Ap*			
nā	singular	*Is*	Instrumental, Tatiyā	Supporting factor to accomplish action	*Karaṇa
hi	plural	*Ip*			
sa	singular	*Ds*	Dative, Catutthī	Recipient of action and things	*Sampadāna
naṁ	plural	*Dp*			
smā	singular	*Abs*	Ablative, Pañcamī	Separation, source, cause, comparison	Apādāna, *nisakka
hi	plural	*Abp*			
sa	singular	*Gs*	Genitive, Chaṭṭhī	Possessive	Sāmi (also called *sambandha*, **i.e.** connection)
naṁ	plural	*Gp*			
smiṁ	singular	*Ls*	Locative, Sattamī	Location	Okāsa, adhikaraṇa, *bhumma
su	plural	*Lp*			

Below are two Pāḷi verses which explain formal the grammatical terms of seven case-endings. The first verse shows formal terms used in the grammar texts and the terms used in Pāḷi text commentaries are shown by means of the second verse.

(1) **Paṭhamā ālapanañca, dutiyā tatiyā tathā**
catutthī Pañcamī cā'ti, chaṭṭhī ca sattamī siyuṁ
satta vibhattiyo ime, nāmapadehi yujjare.

[Translation]

Paṭhamā-case, **Ālapana**-case also, **Dutiyā**-case, **Tatiyā**-case, **Catutthī**-case, **Pañcamī**-case, **Chaṭṭhī**-case, **Sattamī**-case. All these seven are case-endings to be attached after nouns.

[Word Meanings]

ālapanañca= **ālapanaṁ**-**ālapana**-case+**ca**-also
tathā-besides that
cā'ti=ca+iti, **ca**-also, **iti**-as such
ca-also
siyuṁ-are [**asa+uṁ**]
satta-seven
vibhattiyo-case-endings
ime-these
nāmapadehi-from noun words
payujjare-to be attached [**pa√yuja**-to attach+anti, **anti** changed into **re**. Re: 517].

Note: Actually, there are eight cases if vocative is counted separately. But it is only **si** and **yo** so counted together with nominative-case.

(2) **Paccatta'mupayogañca, karaṇaṁ sampadāniyaṁ nisakkaṁ sāmivacanaṁ, bhummā'lapana-aṭṭhamaṁ.**

[Translation]

Paccatta-case, **upayoga**-case, **karaṇa**-case, **sampadāniya** or **sampadāna**-case, **nisakka**-case, **sāmi**-case, **bhumma**-case, the eighth **ālapana**-case.

[Word Meanings]

paccattamupayogañca=paccattaṁ+upayogaṁ+ca [separation of *sandhi*].
bhummā'lapana-aṭṭhamaṁ=bhumma + ālapana + aṭṭhamaṁ [separation of *sandhi*, a compound noun].
ca=also.
bhumma=means ground, *i.e.* locative.
aṭṭhamaṁ=the eighth.

5.7.2. SUMMARY NOUN CASE-ENDINGS

(a) The terms of noun case-endings based in numeric-sequence with the exception of vocative:

Paṭhamā, dutiyā, tatiyā, catutthī, pañcamī, chaṭṭhī, sattamī. (7)

Note: ā and **ī** endings of the terms indicate that these terms are modifier to the term **vibhatti**, which is a feminine gender word. The **ālapana** (vocative) case is to be included in the **paṭhamā**.

(b) The terms of noun case-endings used in Pāḷi commentaries:

Paccatta, upayoga, karaṇa, sampadāna, nisakka, sāmi, bhumma, ālapana or **āmantana** (8)

(c) The terms of noun case endings in common European language: Nominative, Vocative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative. (8)

Try to familiarize with the terms of **(a)** & **(c)** as they will be frequently found in the grammar texts.

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5.8. THE MEANING AND USE OF CASE-ENDINGS

The following are detailed explanation of case-endings regarding their available meanings and common usage most commonly used and relevant examples in Pāḷi literature. This will help students to clearly understand the case-endings and their uses.

5.8.1. NOMINATIVE (2)

(1) Nominative Agent, "the subject, doer".

This occurs in most sentences written in the active voice using either an *ākhyāta*-verb abbreviated ***āv*** or a *kita*-verb, abbreviated *kv*, structured with an active-voiced suffix.

Note: Case-endings are shown underlined to make it easily understandable along with case-ending codes such as *ns* etc. Where case-endings are not easily understood and hidden due to morphological change, the reference Sutta numbers are shown in the small sized square brackets along with numbers so that the students can consult and refer to learn the relevant morphological process of the case-endings. Example:

(a) **Buddh<u>o</u>** [*ns*, Re: 104] **dhammaṁ** *(as)* **deseti** *(āv)*.

- Buddha, to Dhamma, teaches. [WWT]
- Buddha teaches Dhamma. [LT]

Note: Buddho is a masculine gender, **a**-ending noun, nominative singular case.

(2) Nominative in accusative sense, "object, to".

This occurs in most sentences written in the passive voice using either an *Ākhyāta*-verb or a *Kita*-verb structured with a passive-voiced suffix. Examples:

(a) **Buddhena** [*is*, Re:103] **dhamm<u>o</u>** [*ns*, Re:104] **desiyati** *(āv)*.

- By Buddha, Dhamma, is taught. [WWT]
- The Dhamma is being taught by Buddha. [LT]

Note: Dhammo is a masculine gender, **a**-ending noun, nominative singular case.

(b) **Bhikkhunā** *(is)* **arahatt<u>a</u>ṁ** [*as*, Re: 360] **sacchikataṁ** (*kv*).

- By monk, to arahatta (the fourth stage of enlightenment), had realized. [WWT]
- The arahatta, **i.e.** sainthood (the fourth stage of enlightenment), had been realized by monk. [LT]

Note: Arahattaṁ [**araha+tta-**suffix, **+aṁ**]. This is a neuter gender word, **a**-ending *taddhita*-noun, nominative singular case. These two sentences are written in the passive voice. See Sutta 360 for ***tta***-suffix.

5.8.2. ACCUSATIVE (2)

(1) Accusative of **object** "to".

This is common usage which expresses the object of a verb in most cases.

Example:

(a) **Naro** *(ns)* **gāma<u>ṁ</u>** *(as)* **gacchati** *(āv)*.

- The man, to the village, goes [WWT].
- (The man) goes to the village [LT].

(2) Accusative of **continuity** for a certain time or distance meaning "till, up to".

This process is called *accantasaṁyoga* which means "being linked continuously". This usage occurs when expressing:

(a) some **incident or action going on for a certain amount of time** or

(b) something covering a certain length of geographic distance.

Examples:

(a) **Temāsa<u>ṁ</u>** *(as)* **vassaṁ** *(as)* **vasati** *(āv)*.

- Till (for) three months, to (a period of) three months of the rainy season, (the monk) stays [WWT].
- (The monk) stays for three months of rainy season [LT].

(b) **Yojana<u>ṁ</u>** *(as)* **dīgho** *(ns, nv)* **pabbato** *(ns)*.

- For a *yojana*, is long, the mountain [WWT].
- The mountain is long up to a distance of one yojana. [LT]

Note: *nv* means *noun-verb* and abbreviated as *nv*, an ordinary noun used as a verb.

(c) **Api pana tumhe** (*np*) **āyasmanto** (*np*) **eka<u>ṁ</u>** *(as)* **vā rattiṁ** *(as)* **eka<u>ṁ</u>** *(as)* **vā divasa<u>ṁ</u>** *(as)* **upaḍḍha<u>ṁ</u>** *(as)* **vā rattiṁ** *(as)* **upaḍḍha<u>ṁ</u>** *(as)* **vā divasa<u>ṁ</u>** *(as)* **ekantasukhiṁ** *(as)* **attānaṁ** *(as)* **sañjānātha** *(āv)*?

- Ever have you, venerables, for one, or night, for one, or, day, for half, or, night, for half, or day, purely blissful, *atta*, **i.e.** the consciousness, realized? [WWT].
- Have you ever well realized (**i.e.** experienced) purely blissful consciousness either for one night or for one day, or for a half night or for a half day venerables? [LT].

Note: api & **pana** are two *nipāta*-particles placed before a very polite form of inquiry or question sentence. **vā** is also a *nipāta*-particle which means 'or' 'either or', signifying a possible choice among various things. **rattiṁ** & **divasaṁ** are principal *kamma*-words while **ekaṁ** & **upaddhaṁ** are adjectives of the same singular accusative case-endings.

5.8.3. INSTRUMENTAL (6)

(1) Instrumental of **contributing support to accomplish an action**, "by means of". Example:
Naro *(ns)* **pharasu<u>nā</u>** *(is)* **rukkhaṁ** *(as)* **chindati** *(āv)*.
- The man, by ax, to the tree, chops. [WWT]
- The man chops the tree by ax. [LT]

(2) Instrumental of **Subject**, "agent, by".
This frequent usage occurs after words serving as the **subject in a passive voice sentence**. Example:
Buddh<u>ena</u> [*is* Re: 103] **dhammo** *(ns)* **desiyati** *(āv)*.
[Passive voice sentence]
- By Buddha, Dhamma, is taught. [WWT]
- The Dhamma is being taught by Buddha. [LT]

(3) Instrumental of being **together**, companionship, **resemblance**, **exclusion**. "with, except". This frequent usage occurs in a sentence with clue, marker words such as **saha-saddhiṁ**-together, **sadiso**, **samo**, **tulyo, sannibho**-same, similar, etc. and words which mean exclusion such as **vinā**, **nānā**, **rite**, **aññatra**-except. Example:
Naro *(ns)* **bhikkhu<u>nā</u>** *(is)* **vihāre** *(ls)* **vasati** *(āv)*.
- The man, with monk, at temple, lives. [WWT]
- The man lives at the temple with the monk. [LT]

(4) Instrumental of **Reason**, meaning "by means of, by virtue of". Example:
Ann<u>ena</u> [*is*, Re: 103] **vasati** *(āv)*.
- By rice, (he) lives. [WWT]
- (He) lives by means of (eating) rice. [LT]

(5) Instrumental of **defect** called *aṅgavikāra*. "by aspect of or by part of". Example:
akkhi<u>nā</u> *(is)* **kāṇo** (*nv*).
- By eye, (he) is blind. [WWT]
- (He) is blind by eye. [LT]

(6) Instrumental of **distinction**, called *visesana*, **i.e.** adjective. Example:
Gott<u>ena</u> [*is*, Re: 103] **gotamo** (*nv*).
- By caste, (he is) Gotama. [WWT]
- By caste, (he is) Gotama. [LT]

5.8.4. DATIVE (2)

(1) Dative of **recipient**, "for, to", examples:

(a) **Naro** *(ns)* **Bhikkhus<u>sa</u>** [*ds*, Re: 61] **cīvaraṁ** *(as)* **deti** *(āv)*.

- The man, for the monk, to robe, offers. [WWT] \
- The man offers the robe to the monk. [LT].

(b) **Naro** *(ns)* **bhikkhū<u>naṁ</u>** *(dp)* **cīvarāni** *(ap)* **deti** *(āv)*.

- The man, for the monks, to robes, offers. [WWT].
- The man offers the robes to the monks. [LT].

(2) Dative of **purpose**, "for the purpose of, in order to",

(a) **Buddho** *(ns)* **lokassa** (*gs*) **sukh<u>āya</u>** [*ds*, Re: 109] **uppajjati** *(āv)*.

- Buddha, of the world, for happiness, arises. [WWT].
- Buddha arises for the happiness of the world. [LT].

Note: When dative-case is used to express purpose or the intended result, it must be in an **āya**-function word-form such as **hitāya**, **sukhāya** etc. This **āya**-function is applicable in dative singular case of **a**-ending **masculine** and **neuter** gender nouns only. See Sutta 109 for detailed information.

5.8.5. ABLATIVE (3)

(1) Ablative of **separation**, taking off, "from". Example:

(a) **Naro** *(ns)* **gāma<u>smā</u>** *(abs)* **vihāraṁ** *(as)* **āgacchati** *(āv)*.

- The man, from village, to the temple, comes. [WWT]
- The man comes to temple from the village. [LT].

(2) Ablative of **reason**, **cause**, **source**, **origin**, "due to, from the cause of". Example:

(a) **Cora<u>smā</u>** (*abs*) **bhayaṁ** *(ns, neuter gender)* **jāyati** *(āv)*.

- From the thief, fear, arises. [WWT].
- Fear arises due to thief (robbers, burglars also included by this term). [LT].

(b) **Avijjāpaccay<u>ā</u>** [*abs*, Re: 108] **saṅkhārā** (*np, nv*). **Saṅkhārapaccay<u>ā</u>** [*abs*, Re: 108] **viññāṇaṁ** (*ns, nv, neuter gender*).

- Due to *avijjā*, *saṅkhāra* (arises). Due to *saṅkhāra*, *viññāṇa* (arises). [WWT]
- Due to *avijjā*, *saṅkhāra* (arises). Due to *saṅkhāra*, *viññāṇa* (arises). [LT]

Note: avijjā=ignorance of truth, **saṅkhāra**=conditioning mental states. **viññāṇa**=consciousness.

(3) Ablative of **comparison** "from, than", example:

(a) **Ta<u>mhā</u>** [*abs*, Re: 99] **ca pana tādi<u>mhā</u>** [*abs*, Re:99] **aññ̇o** *(ns)* **tādi** *(ns)* **uttaritaro** *(ns)* **vā paṇītataro** *(ns)* **vā natthi** *(āv)*. *(Kāḷakārāma Sutta, Catukka, Aṅguttaranikāya Pāḷi Texts).*

- From that, serene calm, other, serene mental calm, higher, either, more superior, or, there is no. [WWT]
- From that serene mental calm, there is no other serene calm which is either higher or more superior. [LT].

Note: ca, pana and **vā** are *nipāta* particles. **ca** and **pana** are emphatic references to the word **tādimhā**. **tādi**=a serene and calm mental state, unshakable by ups and downs of life, achieved by enlightened holy saints [**ta**-that, **+disa**-to see]. **natthi**=**na**-not, **+atthi**-there is, **i.e.** there is no. **atthi**=**asa+ti**, See Sutta 494.

(b) **Mānusake<u>hi</u>** (*abp*) **kho āvuso kāmeh<u>i</u>** (*abp*) **dibbā** *(np)* **kāmā** *(np)* **abhikkantatarā** *(np, nv)* **ca paṇītatarā** *(np, nv)* **ca**. *(Gilāna Sutta, Mahāvagga, Saṁyutta Pāḷi Texts).*

- From human, in fact, friend, from pleasures, divine, pleasures, (are) more pleasant, also, more superior, also. [WWT].
- Friend! In fact, divine pleasures (are) more pleasant and more superior from (than) human pleasures. [LT].

Note: kho, āvuso and **ca** are *nipāta* particles. **kho** means 'in fact'. **āvuso** is a vocative. It can be both singular and plural which means friend. **Kho** here means "*in fact*" though it is meaningless in most cases.

5.8.6. GENITIVE (3)

(1) *Genitive of **possession**, "of". Example:

(a) **Naras<u>sa</u>** (*gs*) [Re: 61] **dhanaṁ** (*nv*).

- Of man, wealth. [WWT].
- Man's wealth. [LT]

(2) *Genitive of **selection**, known as *niddhāraṇa*, which means "among, out of". Example:

(a) **kaṇhā** *(ns)* **gāvī<u>na</u>ṁ** (*gp*) **sampannakhīratamā** (*nv*).

- The black cow, among cows, the most perfect milk. [WWT].
- Black cow is of the most perfect milk (with delicious taste) among cows. [LT].

Note: This usage is <u>applicable only in plural case **naṁ**</u>.

(3) Genitive of **disrespect**, **disregard**, known as *anādara*.
Two examples:
(a) **Rudat<u>o</u>** [*gs*, Re:127] **dārakas<u>sa</u>** [*gs*, Re:61] **pitā** *(ns)* **pabbaji** *(āv)*.
- (Despite) crying, of child, the father, left (to be a monk). [WWT].
- Despite the child's crying. the father left (in order to be a monk). [LT]

(b) **samaṇo** *(ns)* **gotamo** *(ns)* **akāmakān<u>a</u>ṁ** *(gp)* **mātāpitūn<u>a</u>ṁ** (*gp*) **assumukhān<u>a</u>ṁ** *(gp)* **rudantān<u>a</u>ṁ** *(gp)* **pabbaji** *(āv)*.
- The monk, Gotama, (despite) not agreeing, of parents, of having teary-faces, while crying, left (to be a monk). [WWT]
- The monk Gotama, **i.e.** Buddha, left (to become a monk) despite parents being disagreed, crying teary-eyed. [LT]

Note: Only two words "**mātāpitūnaṁ, rudantānaṁ**" are principal words, the rest in the same *gp*-case are adjectives in the same case-endings. The **genitive of disrespect** usage, as shown in these two sentences, <u>occurs when expressing **two simultaneous actions** or **concurrent-events**</u> which is called ***anādara***, disregard. [Re: 305].

5.8.7. LOCATIVE (3)

(1) Locative of **position** "at, in". Example:
Buddho *(ns)* **kosale<u>su</u>** (*lp,* Re: 101) **sāvatthi<u>ya</u>ṁ** [*ls*, Re: 216] **jetavanavihār<u>e</u>** [*ls*, Re: 108] **vasati** *(āv)*.
- Buddha, in Kosala kingdoms, at Sāvatthi city, at Jeta-grove temple, stays. [WWT].
- Buddha stays at Jeta-grove temple, at the Sāvatthi city, in the Kosala kingdom. [LT].

(2) Locative of **selection** "in the midst, among". Examples:
(a) **Buddho** (*ns,* Re:104) **seṭṭho** (*ns, nv*) **janeta<u>smi</u>ṁ** (*ls*).
- Buddha, (is) supreme, among beings. [WWT].
- Buddha is supreme among beings. [LT].

(b) **Buddho** (*ns,* Re: 104) **satte<u>su</u>** (*lp,* Re: 108) **seṭṭho** (*ns, nv*).
- Buddha, among beings, *(is)* supreme. [WWT].
- Buddha is supreme among beings. [LT].

(3) Locative of **marker**, ***lakkhaṇa*** is of two kinds:

(a) Locative in nominative sense **agent** (active voice) "by". Example: **Buddhe** [*ls*, Re: 108] **āgate** [*ls, kn*, Re: 108] **bhikkhū** (*np,* Re:118, 88) **pamodanti** *(āv)*.

- Buddha, when arrive, monks, (are) glad. [WWT].
- The monks are glad when Buddha arrives. [LT].

(b) Locative in accusative sense **object** (passive voice) "to". Example: **Pavattite** [*ls*, Re:108] **ca pana bhagavatā** (*is,* Re: 127) **Dhammacakke** [*ls*, Re:108] **bhummā** (*np*) **devā** (*np*) **sadda'manussāvesuṁ** [**saddaṁ**-sound (*as*), **+anussāvesuṁ**-uttered, proclaimed. *āv*, **anu√su+ṇe+uṁ**].

-(When) having conducted, (**ca** & **pana** are two *nipāta*-particles without meaning), by Buddha, the first sermon, the earth-dwelling deities, sound of joy, uttered (repeatedly). [WWT]. *(Dhammacakka-pavattana Sutta, Vinaya-piṭaka, Mahāvagga Pāḷi)* [LT].

- When the first sermon (*dhammacakka*-the wheel of Dhamma) have been conducted, **i.e.** finished, by Buddha, the earth-dwelling deities voiced joyous sound of praise and appreciation.

Note: The **locative of marker**, as shown in these two sentences, also occurs when expressing **two** simultaneous actions. There are two types of marker-sentences known as ***lakkhaṇa vākya***. They are:

(a) **Lakkhaṇa-vākya** in the active voice. In this type (a) sentence, it is in the sense of *kattu* "by."

(b) **Lakkhaṇa-vākya** in the passive voice. In this type (b) sentence, it is in the sense of *kamma* "to."

5.9. A SUMMARY OF THE ORDINARY COMMON-USE MEANINGS OF NOUN CASE-ENDINGS

1. The nominative case: **2**

1.1. Agent, grammatically called ***Kattu*** or ***vutta-kattu*** which means principal dominant-subject. Commonly used as agent or subject in all active voice sentences.

1.2. Object, grammatically called ***vutta-kamma*** or ***kathita-kamma*** which means principally dominant object. Commonly used as an object ending in nominative case in all passive voice sentence structures.

2. The accusative case: **2**
    2.1. The ordinary object (**kamma**), 2.2. An on-going pattern of continuity (**accanta-saṁyoga-kamma**)
3. The instrumental case: **6**
    3.1. Contributing Factor (**Karaṇa**), 3.2. Agent (**kattu**), 3.3. Companionship & association (**sahayoga**), 3.4. Reason (**hetu**), 3.5. Defective part (**aṅgavikāra**), 3.6. Adjective (**visesana**).
4. The dative case: **2**
    4.1. Recipient (**sampadāna**), 4.2. Purpose (**tadattha**).
5. The ablative case: **3**
    5.1. Separation (**apādāna**), 5.2. Source and reason (**pabhava** & **hetu**), 5.3. Comparison (**vibhatta**).
6. The genitive case: **3**
    6.1. Possessive (**sāmi**), 6.2. Selection (**niddhāraṇa**), 6.3. Disrespect and disregard (**anādara**).
7. The locative case: **3**
    7.1. Location (**ādhāra**), 7.2. Selection (**niddhāraṇa**), 7.3. Event-marker (**lakkhaṇa**).

Note: There is no variant meaning for vocative case as it is only used to address someone. It is very much like another form of use for the nominative case as it is based on **si** and **yo**.

5.10. THE CASE-ENDINGS OF EXTRAORDINARY MEANINGS

Out of seven case-endings, there are certain case-endings which mean differently from the original meaning shown and explained above and the role they usually assume. The following are a list of these unique case-endings and the example sentences. The most frequently used ones are shown in asterisk (*). For beginners, it is **not necessary to burden oneself with all these details**. However, it will benefit the students to read through this brief explanation regarding such unique case-endings. This will help the students to have some basic knowledge at an earlier stage of learning. It is recommended to pay attention to more frequently used extraordinary case-endings in particular and others in general. Bracketed [ ] information of some words are shown wherever necessary in order to make it easy to learn.

5.10.1. ACCUSATIVE (3)

(1) *Accusative in **locative** sense "at, in". *(Refer to Sutta 307)*
This usage is found frequently in main scriptures when mentioning a place where someone takes up residence or a certain time of day and night when an incidence takes place.
Two examples:

(a) **Eka<u>ṁ</u>** *(as)* **samaya<u>ṁ</u>** *(as)* **bhagavā** *(ns)* **sāvatthiyaṁ** *(ls)* **viharati** *(āv)*.
- at one, at time, Lord Buddha, at the Sāvatthi-city, stays. [WWT].
- Lord Buddha stays at the city of Sāvatthi on one occasion. [LT].

(b) **pubbaṇhasamaya<u>ṁ</u>** *(as)* **nivāsetvā** (*kv*) **sāvatthiṁ** *(as)* **piṇḍāya** (*ds*) **pāvisi** *(āv)*.
- at morning time, having dressed, to Sāvatthi city, for alms, entered. [WWT].
- Having dressed in the morning, (the monk) entered into Sāvatthi city for alms. [LT]

Note: pubbaṇhasamayaṁ=pubba-early part, +**aṇha**-of the day, +**samaya**-time, +**aṁ**-at (A compound noun). **nivāsetvā=ni√vasa**-to dress, +**i**-inserted and changed into **e** through *vuddhi* procedure+**tvā**-having (*kv*). **pāvisi=pa√visa**-to get near, **+ī**, **a** of **pa** is lengthened **ā**, **ī** is shortened (*ajjattanī-āv*).

(2) Accusative in **genitive** sense "of". *(Refer to Sutta 306)*
This phenomena occurs under special circumstances of sentences when either a certain prefix is appended before the root of a verb or other *nipāta*-particles such as **antra** (which means 'between') etc., are used together in a sentence.
Three Examples:

(a) **apissu ma<u>ṁ</u>** *(as)* **aggivessana tisso** (*np*) **upamā** (*np*) **paṭibhaṁsu**. [**pati√bhā**-to intuitively know, **+uṁ**, *āv*]
- In fact, of me, **i.e.** in my mind, Aggivessana!, three, similes, appeared [WWT].
- Aggivessana! In fact, three similes appeared in my mind intuitively. [LT].

[Here, the verb **paṭibhaṁsu** is structured with the root **bhā** prefixed with **pati** which means to come up in mind intuitively with an idea never occurred before. Its corresponding word **maṁ** means the genitive sense. **apissu** means "in fact" here. It is a combination of **api**-*nipāta*-particle with **ssu**, **api+ssu**. **ssu** like **ci**, is just an expletive which used to be found being appended after **api** and **kudā** such as **apissu**, **kudāssu**. The word *Aggivessana* is vocative].

(b) **Taṁ** *(as)* **kho pana bhavantaṁ** *(as)* **gotamaṁ** *(as)* **evaṁ kalyāṇo** *(ns)* **kittisaddo** *(ns)* **abbhuggato** (*kv*). (Refer to Sutta 299)

- of that, venerable, Gotama, thus, glorious, fame-sound, spread [WWT].
- Such glorious sound of fame of that venerable Gotama spread [LT].

Note: Both **kho** and **pana** particles are of no meaning in this sentence. **evaṁ** means 'thus'.

[Here, the *Kita*-verb **abbhuggato** is structured with its root **gamu** being prefixed with **abhi** & **u** which means 'to rise up and spread the fame up to the heavens'. Its corresponding words "**taṁ bhavantaṁ gotamaṁ**" implied the genitive sense as a result despite all of three words ending in accusative singular. [**abbhuggato=abhi+u√gamu+ta+si**].

(c) **antarā ca rājagahaṁ** *(as)* **antarā ca nāḷandaṁ** *(as)* **addhānamaggapaṭipanno** *(ns)* **hoti** *(āv)*.

- in between, also, of Rājagaha, in between, also, of Nāḷanda, travelling, is. [WWT].
- (Buddha) is travelling between the city of Rājagaha and of the city of Nāḷanda. [LT].

[Here, in this sentence, the twin *nipāta*-particle **antarā** serves as correlative word to both **Rājagahaṁ** and **Nāḷandaṁ** which end in accusative singular case. It means "between" the city of Rājagaha and Nāḷanda. [**addhānamaggapaṭipanno** = **addhāna**-long distant, **+magga**-trip, raod +**paṭipanno**-going on].

(3) Accusative in **instrumental** sense "with". *(Refer to Sutta 307)*

Two examples:

(a) **sace maṁ** *(as)* **samaṇo** *(ns)* **gotamo** *(ns)* **ālapissati** [**ā√lapa**-to talk, **+ssati**, *āv*].

- If, with me, monk, Gotama, will talk, [WWT].
- If monk Gotama will talk with me [LT].

Note: sace-if, a *nipāta*-particle with no case-ending, used as precursor to conditional statements.

(b) **tvañca maṁ** *(as)* **nā'bhibhāsati** (**nābhibhāsati**=**na**-not, +**abhibhāsati**-talk, *āv*).

- You, also, with me, not, talk. [WWT].
- You also do not talk with me. [LT].

[**tvañca**=**tvaṁ**-you, *ns,* **+ca**-also. Re: 31]

5.10.2. INSTRUMENTAL (2)

(1) *Instrumental in **locative** sense "at, in". *(Refer to Sutta 290)*

Two examples:

(a) **yena** [*is*, Re: 103] **bhagavā** (*ns.* Re: 124), **tena** [*is,* Re: 103] **upasaṅkamati** *(āv)*.

- Where, Buddha is, there, (he) approaches. [WWT]
- (He) approaches to where there is Bhagavā Buddha [LT].

Note: Buddha is referred to as **Bhagavā** in the texts. It is a modifier adjective to **Buddho**.

Bhaga-six kinds of glories, +**vā**-the one who possess, a derivative of **vantu**-suffix. See Sutta 124, 368.

(b) **tena** [*is,* Re: 103] **samayena** [*is,* Re: 103] **buddho** *(ns)* **bhagavā** *(ns,* Re: 124*)* **sāvatthiyaṁ viharati**.

- at that, at time, Buddha, referred as Bhagavā, at city of Sāvatthi, lives. [WWT]
- Buddha, referred as Bhagavā, lives at Sāvatthi at that time. [LT]

(2) *Instrumental in **accusative**-sense "object, to". *(Refer to Sutta 300)*

This common usage occurs generally in a **causative sentence structure** known as **kārita-vākya** after the servant-object. This object word is known in grammar as **kārita-kamma** shown in underlined.

Example:

Puriso *(ns)* **purisena** [Re: 103, 300] **gāmaṁ** *(as)* **gamayati** *(āv)*.

- Man, (to other) man, to the village, causes (him) to go. [WWT]
- Man causes **i.e.** orders the other man to go to the village. [LT]

Note: gamayati=gamu+ṇaya+ti. This is a causative verb with a causative affix **ṇaya**. (Re: Sutta 438).

5.9.3. GENITIVE (5)

(1) *Genitive in **accusative** sense of object "to", *(Refer to Sutta 309)*
Five examples:

(a) **ñāyas<u>sa</u>** *(gs)* **adhigamāya** *(ds)*, **nibbānas<u>sa</u>** *(gs)* **sacchikiriyāya** *(ds)*.

- To the noble path, to realize, to Nibbāna, to witness, **i.e.** to achieve. [WWT]
- In order to realize the noble path and to witness and achieve Nibbāna, supreme bliss. [LT].

(b) **rāgas<u>sa</u>** *(gs)* **pahānāya** *(ds)* **asubhasaññā** *(ns)* **bhāvetabbā** (*kv*).

- to *rāga* (lust), to remove, to awareness of *asubha*, should develop. [WWT].
- (One) should develop the awareness of *asubha*, **i.e.** the repulsive nature of body, in order to remove *rāga*, **i.e.** lust. [LT]. [**asubha**-repulsiveness, +**saññā**-awareness]

Note: In both (a) and (b), **adhigam<u>āya</u>**, **sacchikiriy<u>āya</u>** and **pahān<u>āya</u>** are dative-purpose noun words in **āya**-function. Refer to Sutta 109 to understand this **āya**-function derived from dative singular **sa**. The other words shown in underlined dative case-endings serve as an object.

(c) **Catun<u>na</u>ṁ *jhānān<u>na</u>ṁ ābhicetasikān<u>na</u>ṁ diṭṭhadhamma-sukhavihārān<u>na</u>ṁ nikāmalābhī** *(ns, kn)* **hoti**.

- Of four, *jhānas*, belonging to specially pure consciousness, leading to peaceful living in the visible life, used to get at will, is. [WWT]
- (Buddha) is used to attain at will the four *jhānas*, **i.e.** absorption mental states, which belong to specially pure consciousness, leading to living this visible life in blissful peace. [LT]

Note: Catun<u>na</u>ṁ, ābhicetasikān<u>na</u>ṁ and **diṭṭhadhamma-sukhavihārān<u>na</u>ṁ** are three adjective words which modify **jānān<u>na</u>ṁ**, all ending in genitive plural **naṁ**.

Catunnaṁ (numeral noun). **ābhicetasikānaṁ** (*taddhita*-noun). **diṭṭhadhammasukhavihārānaṁ** (*samāsa*-noun). **ābhicetasika** = **abhi√cetasa +ika**-suffix, **abhi**-special, +**cetasi**-consciousness, +**ika**-relating to.

diṭṭhadhammasukhavihāra=**diṭṭha**-visible, +**dhamma**-nature, **i.e.** present life, +**sukha**-happiness, +**vihāra**-living, dwelling. **nikāmalābhī**=**nikāma**-per wish, **+labha**-to attain and enjoy, **+ṇī**-used to.

(d) **tas<u>sa</u>** *(gs)* **bhavanti** *(āv)* **vattāro** (*np*).
- To that person, are, those who say, **i.e.** blame. [WWT].
- There are those who blame that person. [LT]

(2) This kind of "**genitive**-in-**accusative**" usage also occurs in a causative sentence structure after servant-object word, known grammatically as **kārita-kamma** (causative sentence), ending in genitive case. **Kārita-kamma** is shown in bold below. See similar structure of causative sentence in the instrumental case shown previously.

(e) **Puriso purisas<u>sa</u>** [Re: 61, 300] **gām<u>aṁ</u> gamayati.** *(Refer to Sutta 300)*
- Man, to (other) man, to the village, causes to go. [WWT]
- Man orders the other man to go to the village. [LT]

(3) *Genitive in **instrumental** sense "agent, by, with". *(Refer to Sutta 308).* Example:

(a) **Yaṁ bhikkhave sadevakas<u>sa</u> *lokas<u>sa</u> samārakas<u>sa</u> sabrahmakas<u>sa</u> sasamaṇabrahmaṇiy<u>ā</u> *paj<u>āya</u> sadevamanussāy<u>a</u> diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā.** (All underlined words are of genitive singular case. Those ending in **yā** & **ya** are of feminine gender). **Ta'mahaṁ jānāmi.** *(Kāḷakārāma Sutta, Catukka Aṅguttaranikāya Pāḷi).*

- Whatever, monks, by those in heaven, by the world, by those in Māra's realm, by Gods, by monastics and brāhmins, by community of all being, inclusive of beings divine and human, seen, heard, sensed, known, achieved, searched, repeatedly explored (pondered over), by mind. That, I, know. [WWT].
- Monks, I know whatever is seen, heard, sensed, known, achieved, searched, repeatedly explored in the mind by the whole world including those in heaven, those in the Māra's domain, those in brahmā God's realm and among all beings inclusive of monastics and brāhmins, divine and human. [LT].

Note: In this sentence, two asterisked words, **lokassa** and **pajāya**, play the role of subject called **Katv'attha chaṭṭhī** (genitive agent). The rest are adjectives which modify those words and ending in the same case-ending.

diṭṭh<u>aṁ</u>, sut<u>aṁ</u>, mut<u>aṁ</u>, viññāt<u>aṁ</u>, patt<u>aṁ</u>, pariyesit<u>aṁ</u>, anuvicarit<u>aṁ</u>, are seven **kita-verbs** which end in the nominative singular (**aṁ** is derived from **si** by 219), neuter gender, structured with **ta**-suffix, whose hidden voice is a **kamma**-(passive) voice (*i.e.* **kammasādhana**). [Re: 556].

Two examples in the sense "with": (Refer to Sutta 308)

(a) **Dhīro** *(ns)* **pūrati** *(āv)* **puññass<u>a</u>** (*gs*) **thokaṁ thokam'pi ācinaṁ** (*ns,* Re: 186).

- The wise, fills, with merit, little, even a little, accumulating. [WWT].
- Accumulating little by little, the wise fills with merit. [LT].

Note: thokam'pi= **thokaṁ+api**. **thokaṁ**-little (*as, adv*).

(b) **Pupphass<u>a</u>** (*gs*) **buddhaṁ** *(as)* **pūjeti** *(āv)*.

- With flower, to the Buddha, (he) honors. [WWT].
- (He) honors Buddha with flower. [LT].

Note: The roots **pūra**-to fill, **pūja**-to honor, of the verbs **pūrati**, **pūjeti** necessitate to have this case-ending.

(4) Genitive in **Ablative**-sense "from". (Refer to Sutta 309)

One Example:

Sabbe *(np)* **tasanti** *(āv)* **daṇḍass<u>a</u>** *(gs)*, **sabbe** *(np)* **bhāyanti** *(āv)* **maccu<u>no</u>** [*gs,* Re: 117].

- All, are afraid, from (**i.e.** of) punishment, all, fear, from death. [WWT].
- All are afraid of punishment. All fear from death. [LT].

(5) Genitive in **Locative**-sense "at, in". *(Refer to Sutta 308)*

Two examples:

(a) **Kusalo** (*ns, nv*) **tvaṁ** *(ns)* **rathassa** (*gs*) **aṅgapaccaṅgān<u>a</u>ṁ** (*gp*)?

- (Are) skilled, you, at chariot, big and small components? [WWT].
- (Are) you skilled (**i.e.** familiar with) at the various component parts of a chariot? [LT]. *[Abhaya-rājakumāra-sutta, Majjhimanikāya Pāḷi Texts]*.

(b) **Tadā'haṁ** *(ns)* **bhikkhave** (*vp*) **kusalo** (*ns, nv*) **dāruvaṅkān<u>a</u>ṁ dārudosān<u>a</u>ṁ dārukasāvān<u>a</u>ṁ**.

- Then, I, monks, skilled, at crooked woods, at wood-flaws, at wood-defects [WWT].
- Monks, I was then skilled at the crooked woods, flawed woods, defective woods [LT]. *[Sacetana-sutta, Ṭikā, Aṅguttara nikāya Pāḷi Texts].*

Note: This usage used to occur in the context of the words such as **kusala**, **kovida, pasuta**-skilled, **pasanna**-admired, devoted or other synonymous words in the same way certain English words such as **consist** and **afraid** are always used with the preposition **of**. [**Tadā'haṁ**= **Tadā**-then, **+ahaṁ**-I].

dāruvaṅkān<u>a</u>ṁ= **dāru**-wood, **+vaṅka**-crooked.

dārudosān<u>a</u>ṁ= **dāru, +dosa**-flaw, **i.e.** flawed wood.

dārukasāvān<u>a</u>ṁ= **dāru, +kasāva**-defect (all *gp*).

5.10.4. LOCATIVE (5)

(1) Locative in **accusative** sense "to". *(Refer to Sutta 310).*
Example:
Ime *(np)* **ājīvakā** *(np)* **bhikkhūsu** *(lp)* **abhivādenti** *(āv)*.
- These, heretics, to the monks, show respect. [WWT].
- These heretics show respects to the monks. [LT].

Note: Though the meaning is also similar to type (II) **lakkhaṇa-vākya**, the structure of sentence is different.

(2) Locative in **instrumental** sense "by". Example:
hatthesu *(lp)* **piṇḍāya** (*ds*) **caranti** *(āv)*.
- By hands, for alms-food, go. [WWT].
- (The monks) go for alms-food by hands (without the use of bowls). [LT].

(3) Locative in **dative**-sense "for". *(Refer to Sutta 311),* Example:
Saṅghe [*ls,* Re: 108] **gotami**! (*vs*) **dehi** *(āv)*. **saṅghe** [*ls,* Re: 108] **te** *(is)* **dinne** [*ls,* Re: 108] **ahañceva pūjito** (*kn, ns*) **bhavissāmi** *(āv)* **saṅgho** *(ns)* **ca**. [**ahañceva**=**ahaṁ**-me, *ns*+**ca**-also, +**eva**-as well (no meaning here)]
- For Saṅgha, Gotamī!, offer. For Saṅgha, by you, when offered, me, also, honored, Saṅgha, also. [WWT]. (*Uparipaṇṇāsa, dakkhiṇavibhaṅga-sutta Pāḷi)*
- Gotamī! Offer for Saṅgha. When you offer Saṅgha, (it is like) you are honoring me as well as Saṅgha. [LT].

(4) Locative in Ablative-sense "from". *(Refer to Sutta 312),* Example:
kadalīsu *(lp)* **gaje** *(ap)* **rakkhanti** *(āv)*.
- From banana plants, the elephants, prevent. [WWT].
- (People) prevent the elephants from (eating) the banana plants. [LT].

(5) *Locative of **reason** "due to". (Refer to Sutta 310). Two examples:
(a) **dīpi** *(ns)* **cammesu** *(lp)* **haññate** *(āv)*.
- Leopard, due to the hides, is killed. [WWT].
- The leopard is killed for (its pretty) hides. [LT].

(b) **sarā** *(np)* **sare** [*ls,* Re: 108] **lopaṁ** (*as*). *(This is Kaccāyana Sutta 12)*
- vowels, due to vowel, to erasure. [WWT].
- (The front, preceding) vowels (are subject) to erasure procedure due to (the next, accompanying presence of) a vowel. [LT].

Note: In Pāḷi Grammar, two vowels cannot exist being attached each other. Therefore, one, either a front vowel or the next one is to be erased as a rule. This Sutta explains such a rule. The locative of **reason** are frequently used and found in the grammar texts.

5.11. A BRIEF GUIDE TO MORPHOLOGICAL PROCEDURES

A morphological procedure is a process of carrying out various steps of change starting with setting up the base and that base, along with case-ending, becomes a complete word, ready to be used in a sentence. When a noun becomes a complete word, the case-endings or traces of case-endings either may remain visible or somewhat hidden or totally invisible. Some cases such as **yo**, **aṁ**, **hi**, **naṁ**, **smā smiṁ** and **su**, are generally visible. Some cases such as **si** and **nā** are invisible and structurally hidden inside some nouns after all due and applicable morphological process is done.

The process simply shows how an incomplete mix of the base word together with a relevant case-ending undergoes through various stages of change as stipulated by the relevant rules of Sutta as described in a grammar text. It also shows the invisible link every Pāḷi word has with certain rules of various Suttas explained by grammarians from the perspective of grammar and linguistic analysis. This in itself is a clear testament as to how the patterns of language are always unique and uniform which exert the invisible impact in the process of metamorphosis, not dictated by the grammarians. The grammarians, in fact, just try to explain such morphological change from the perspective of linguistic laws which are commonly known as Suttas.

Even though it seems like a daunting and unnecessarily boring task for a beginner, it is in fact a necessary and quite beneficial step. This important step had long been neglected in contemporary learning by many except in a few monastic learning centers of Myanmar. It greatly helps to deepen the grammatical skill and insight into the structural dynamics of words. It also helps develop a strong foundation for the proficiency of the language. There are different morphological procedures depending on the type of the word, such as *samāsa*-nouns, *taddhita*-nouns, *Ākhyāta*-verbs, *kita*-verbs and *kita*-nouns. These words have slightly different procedures even though they all share some similar procedures of nouns.

Here are the standard steps to start the procedure for a noun.

First step: Set up the base. This step shows the base noun-stem.
E.g. (1) **purisa**, (2) **guṇavantu** etc.,

Second step: Apply the relevant case-ending.
E.g. (1) **purisa+si**, (2) **guṇavantu+si** etc.,
Below are the samples of base-form of nouns with the applied case-endings shown in two groups:

Group (a), words which have some form of change.
(1) **purisa+si**. (2) **purisa+hi**. (3) **purisa+smiṁ**.
(4) **guṇavantu+si**. (5) **purisa+aṁ**.

Group (b), words which do not have any change.
(1) **purisasmā** [**purisa+smā**]. (2) **purisasmiṁ** [**purisa+smiṁ**].
(3) **yāguyo** [**yāgu+yo**]. (4) **agginā** [**aggi+nā**].

Third step: Carry out the necessary and relevant morphological procedures by means of Suttas as required so that the base and case-ending become a complete noun word. These required and applicable Suttas are shown abbreviated **SMP**, which means "**S**uttas for **M**orphological **P**rocedure" in this book.

5.11.1. HOW TO USE SMP

Check out the Sutta numbers for each word shown in SMP and try to consult Kaccāyana Pāḷi Grammar English translation, Vol II to figure out the necessary function of Sutta and work out to complete the word. Even if one may not have a thorough understanding of morphological change at first, one will slowly develop a simple and generalized understanding of how a word is brought to completion by applying a specific rule of a Sutta shown in SMP.

5.11.2. HOW MORPHOLOGICAL CHANGES TAKES PLACE?

Group (a)

(Words which have some form of change)

In the group (a), the structures of completed word-forms require some specific procedure of morphological alteration. This alteration or word-form change occurs either (a) on the **component vowel** or **consonant** of the base word or (b) on the **case-ending** or (c) on **both** the component and case-endings. This alteration process is to be done by applying the stipulated procedures of a specific Sutta as prescribed in the relevant grammar texts. Throughout this book, the numbers of such Suttas are shown for the ease and convenience of students.

Shown below are examples of completed nouns after morphological procedures are done. Note that the base structure is shown in accompanying bracket with its case-ending:

(1) **Puriso** [**purisa+si**].

In this example, the case-ending **si** applied after **purisa** has to be changed into **o** by Sutta 104 in order to become complete [**purisa+o**] and **a** of **purisa** is deleted by Sutta 83 [**puris+o**] as two vowels cannot be attached each other. Thus, it becomes a complete word.

(2) **Purisehi** [**purisa+hi**].

In this example, the component vowel **a** of purisa has to be changed into **e** by Sutta 101 [**purise+hi**] but leaving the case-ending **hi** intact. Thus, it becomes a complete word.

(3) **Purisamhi** [**purisa+smiṁ**].

In this example, the case-ending **smiṁ** applied after **purisa** has to be changed into **mhi** by Sutta 99 in order to become a complete noun [**purisa+mhi**].

(4) **Guṇavā** [**guṇavantu+si**].

In this example, the component suffix **ntu** of **guṇavantu** along with the applied case-ending **si** have to be changed into **ā** by Sutta 124 [**guṇava+ā**]. The component vowel **a** of the remaining base **guṇva** is deleted by Sutta 83 [**guṇav+ā**]. Thus, it finally becomes a complete word **guṇavā**.

(5) **Purisaṁ** [**purisa+aṁ**].

In this example, the case-ending **aṁ** applied after **purisa** needs not to be changed into any form but the end-vowel of the noun base-stem **purisa** has to be erased as it is quite redundant hence unnecessary. Thus, it become a complete noun with a minimal process [**puris+aṁ**].

Group (b)

(Words which do not have any change)

On the other hand, in word-forms of group **(b)**, there occurs no change. So, any specific procedure is not necessary. Just applying the relevant case-ending alone will complete the word. Such words in this group **(b)**, are shown with an abbreviated code **NSP** (**N**o **S**pecific Morphological **P**rocedure) throughout this book. Examples:

(1) **Purisasmā** [**purisa+smā**]. (2) **Purisasmiṁ** [**purisa+smiṁ**].
(3) **Yāguyo** [**yāgu+yo**]. (4) **Agginā** [**aggi+nā**].

In these examples, applying the applicable case-ending alone after the base words **purisa, yāgu** and **aggi**, will automatically complete the words as no specific morphological procedures are required. That is why such words are shown with an abbreviated sign **NSP** which means "**N**o **S**pecific **P**rocedure". Studying the steps of morphological change is in fact not only fun and interesting, but it also deepens the grammatical knowledge and grammatical skill of the students. However, it needs a lot of patience and dedication so that one can progress in the journey of grammar study and eventually develop strong proficiency in Pāḷi firmly grounded in the grammatical skill and mastery.

5.12. MORPHOLOGICAL PROCEDURES OR THE WAYS OF GRAMMAR

A few morphological procedures shown as a sample procedures in the group **(a)** words seem like a weird magic-show performed by a grammatical wizard. One may even view that such things are a thing of past which are not necessary any more in today's time. It is totally necessary and effective in developing the skill and mastery of the language as intended by the grammarians since ancient times. Various kinds of grammatical texts, both Pāḷi and Sanskrit, have been written by grammarians with a strong focus and emphasis on learning the structural dynamics of words and how they are formed, structured and used in the language. It is totally unlike modern day grammars such as English, where having a good command on the vocabulary and sentence patterns of the language play an important key role in mastering that language. Unlike English, one will not achieve mastery and proficiency of Pāḷi by superficially running through Pāḷi sentences without going into structural aspect of words.

There are **five kinds** of morphological procedures or the five ways of grammar, known as *niruttinaya* as mentioned by means of a verse recorded in **Mahāniddesa aṭṭhakathā**, in the commentary of **Tissametteya Sutta**:

vaṇṇāgamo vaṇṇavipariyāyo,
dve cā'pare vaṇṇavikāranāsā,
dhātūna'matthā'tisayena yogo,
ta'duccate pañcavidhaṁ niruttiṁ.

[Translation]

Inserting previously non-existing alphabet (**vaṇṇa**-alphabet, **+āgama**-coming, inserting), reversing the position of alphabets, (**vaṇṇa+vipariyāya**-reversing), changing one type of alphabet into the other form of alphabet (**vaṇṇa+vikāra**-changing into the other alphabet), deleting the redundant and needless alphabet (**vaṇṇa+nāsa**-deleting), assuming possible extra-meaning of the root-word by inference (**dhātūnaṁ**-of the roots, +**atthātisayena-attha**-meaning, **+atisaya**-extra, **+ena**-by=by means of extra-meaning, **+yogo**-engaging, inferring), these are five kinds of grammar method (**nirutti**) said by ancient sages.

[Word Meaning]

dve-two,
cā'pare (**ca**-also, **+apare**-others),
ta'duccate (**taṁ**-that, **+uccate**-said),
pañcavidhaṁ-of five kind (**pañca**-five, **+vidhaṁ**-kind).

In light of the above verse, the ways of grammar is fivefold.
They are:

(1) **vaṇṇāgama**-inserting of letter
(2) **vaṇṇavipariyāya**-reversal of the front and back position of letters,
(3) **vaṇṇavikāra**-changing into other letter
(4) **vaṇṇanāsa**-deleting the redundant or extraneous letter and
(5) **dhātvatthātisaya**-assuming and placing extra-meaning of the root in the context of the sentence as relevant and necessary.

In Kaccāyana Pāḷi Grammar text, these ways of grammar are simply mentioned in an all-purpose Sutta number 404, **tesu vuddhi lopā'gama vikāra viparitā'desā ca**, which is called ***mahā-vutti***, meaning the great Sutta. There are **five** such **Suttas** in Kaccāyana Pāḷi Grammar which have sweeping power regarding the application of necessary morphological procedures.

According to that Sutta, the ways of grammar can be summarized into **six**. They are:

(1) **Vuddhi**-procedure, (making the short vowels into the long ones etc.). This is **vaṇṇavikāra**.

(2) **lopa**-procedure, (deleting redundant or unwanted letters). This is **vaṇṇanāsa**

(3) **āgama**-procedure, (inserting of a non-existing letter as necessary). This is **vaṇṇāgama**.

(4) **vikāra**-procedure, (changing into other letter),

(5) **viparīta**-procedure, (the reversal of letters vice versa). This is **vaṇṇavipariyāya**.

(6) **ādesa**-procedure, (substituting or changing with other letters). This is same as **vaṇṇavikāra** in the above verse.

These procedures are, therefore, quite similar and not much different from those five **nirutti-naya** (ways of grammar) mentioned in the above verse.

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5.13. THE COMMON MORPHOLOGICAL PROCEDURES

(The morphological process of Change which used to occur in words)

Recommendation: A keen student needs to be familiar with various morphological procedures in order to develop necessary grammatical skill and mastery of the language. The procedures shown here are quite easy to understand as all are explained in a more simple and clear way which is free from any technically complexity.

5.13.1. VOWEL TO VOWEL CHANGE

Changing from one type of homogenous vowel to other type of homogenous vowel:

Before studying the change of vowels, one needs to basically understand both homogeneous and non-homogenous vowels. See the table below:

Three Homogenous Vowel Groups	Lengthening process	Shortening process
(1) **a** & **ā**	(1) **a** can be changed into **ā**	(1) **ā** can be changed into **a**
(2) **i** & **ī**	(2) **i** can be changed into **ī**	(2) **ī** can be changed into **i**
(3) **u** & **ū**	(3) **u** can be changed into **ū**	(3) **ū** can be changed into **u**
e & **o** are non-homogeneous vowels	Not-interchangeable	

Pattern of change (1)

Lengthening of three short vowels **a**, **i**, **u**. (This process is called **dīgha**-procedure).

(a) **a** is lengthened into **ā**.
(b) **i** is lengthened into **ī**.
(c) **u** is lengthened into **ū**.

Shortening of three long vowels **ā**, **ī**, **ū**. (This process is called **rassa**-procedure).

(a) **ā** is shortened into **a**.
(b) **ī** is shortened into **i**.
(c) **ū** is shortened into **u**.

Pattern of change (2)

Changing from one type of non-homogenous vowel to other type of non-homogenous vowel:

(a) **i**, **ī** changes into **e**.
(b) **u**, **ū** changes into **o**.

5.12.2. VOWEL TO CONSONANT CHANGE

Changing from vowel to single consonant:

(a) **i**, **ī** changes into **y**.
(b) **u**, **ū** changes into **v**.
(c) **e** changes into **y**.
(d) **o** changes into **v**

5.12.3. VOWEL TO MULTI-WORD FORM CHANGE

Changing from one single vowel to other multi-word form:

(a) **ā** changes into **āya**.
(b) **e** changes into **aya** or **āya**.
(c) **o** changes into **ava** or **āva**.

Sometimes in some rare instances,

(a) **i**, **ī** changes into **iya**.
(b) **u**, **ū** changes into **uva**.

Two stage change pattern:

(a) **i**, **ī** changes into **e**.> **e** further changes into **aya**.
(b) **u**, **ū** changes into **o**. **o** further changes into **ava**.

5.13.4. CONSONANT TO CONSONANT CHANGE

(Changing from one type of consonant to other types of consonant)

Note: In some of the following examples, case-endings such as **si** & **aṁ** are also shown in showing the structural break-down of words inside the bracket to clarify regarding why there is such an **o** and **aṁ** endings in the example words. This will help the students develop some grammatical insight into word-formation and word-structure.

Ka

(1) **ka** to **kha**

Nikamati>**Nikkhamati**-(he) gets out, leaves (the household life) [**ni**-out√**+kamu**-to go, **+ti**].

(2) (a) **ka** to **da**

Sakatthapasuto>**Sadatthapasuto**-involved in one's own interest. [**saka**-one's own, **+attha**-interest, wellbeing, **+pasuto**-involved].

(b) **ka** to **ya**

Sake>**Saye**-at one's own (property, possessions, affair etc.) *(ls)*.

Kha

kha to **ga**

- **Eḷamukho**> **Eḷamugo**-an autistic person, an idiot.

Ga

ga to **ka**

- **Kulūpako**> **kulūpago**-perpetual home visiting monk [**kula**-home, **+upa**-near, **+go**-the one who goes].

Gha

Gha to **ha**

- **Laghu**> **Lahu**-quick (adj, adv).

Cha

Cha to **sa**

- **Cha+āyatanaṁ**> **Saḷāyatanaṁ**-six contact-base.

Ja

(1) **Ja** to **da**

- **Parasenaji**> **Passenadī**-a king so-named [**para**-other, **+sena**-army, **+ji**-victor].

(2) **Ja** to **ya**

- **Nijaṁ puttaṁ**> **Niyaṁ puttaṁ**-one's own son.
- **Gavajo**> **Gavayo**-dairy product [**gava**-cow, **+jo**-product].

Ña

(1) **ña** to **ṇa**

- **Paññatti**> **Paṇṇatti**-monastic codes, regulations, terms, conventional concepts. [**pa√ñā+ti**].
- **Paññāsaṁ**> **Paṇṇāsaṁ**-fifty. [**paññāsaṁ**].

(2) **ña** to **na**

- **na ñāyati**> **na nāyati**-not to be known. [**ñā**-to know, **+ya+ti**].
- **ñeyyaṁ**> **neyyaṁ**-to be known, should know. [**ñā**-to know, **+ṇya+si**, a *kita*-verb].

Ṭa

ta to **ṭa**

- **Abhihataṁ**>**Abhihaṭa̲ṁ**-carried toward, brought up.
  [**abhi**-toward, √**hara**-to bring, **+ta+si**, a *kita*-verb].
- **Dukkataṁ**>**Dukkaṭa̲ṁ**-a bad act.
  [**du**√**kara**-to do, **+ta+si**, a *kita*-verb].
- **Phutaṁ**>**Phuṭa̲ṁ**-touched. [**phusa**-to touch, **+ta+si**, a *kita*-verb].
  Note: Here, **t** of **ta**-suffix changed to **ṭ**.

Ṭha

tha to **ṭha**

- **Pīḷanattho**>**Pīḷanaṭṭho**-the meaning of tormenting.
  [**pīḷana**-tormenting, oppressing, **+attho**-meaning]
- **Atthakathā**>**Aṭṭhakathā**-the commentary text.
  [**attha**-meaning, **+kathā**-expository word]
- **Atthiṁ katvā**>**Aṭṭhiṁ katvā**-doing attention
  [**atthiṁ**-attention, **+katvā**-having done]

Ta

(1) **ta** to **ka**

- **Niyato**>**Niyako**-permanent.

(2) **ta** to **tha**

- **Nittaraṇaṁ** > **Nittharaṇaṁ**-escape, exit, liberation.
  [**ni**√**tara**-to cross, **+yu+si**]

(3) **ta** to **dha**

- **Gantabbo**>**Gandhabbo**-a being about to be conceived in the womb of a mother in the next phase of rebirth. [**gamu+tabba+si**, a *kita*-verb].

Ṭha

Ṭha to **tha**

- **Vavaṭṭhāpeti**>**vavatthāpeti**-to delineate, to outline clearly.
  [**vi**+**ava**√**ṭhā**-to keep, **+ṇāpe+ti**]
- **Vavaṭṭhānaṁ**>**vavatthānaṁ**-delineation, clear demarcation.
  [**vi+ava**√**ṭhā**-to keep, **+yu+si**]

Tha

tha to **ṭha**

- **Thapeti**>**ṭhapeti**-keeps, sets up. [**thapa+ti**].

Cha

cha to **tha**

- **Chambhitattaṁ**>**Thambhitattaṁ**-trembling with fear, heaviness of body & mind. [**thambhita+tta**].
- **Tacchaṁ**>**Tathaṁ**-true. [**tatha+ṇya**].

Da

(1) **da** to **ḍa**

- **Kāyadāho**>**Kāyaḍāho**-body heat.[**kāya**-body, **+dāho**-heat, burning, **+si**].

(2) **da** to **ta**

- **Sugado**>**Sugato**-well-comer, well-gone, good-speaker.
- **Kusīdo**>**Kusīto**-lazy person [**ku√sada+a+si**].

(3) **da** to **dha**

- **Sādutaraṁ**>**sādhutaraṁ**-the best, the most excellent. [**sādu**-pleasant, **+tara**-the most, a *taddhita* suffix].

(4) **da** to **ḷa**

- **Paridāho**>**Pariḷāho**-heat. [**pari**-from all around, √**daha**-to burn, **+ṇa+si**].

(5) **da** to **dra**

- **Sukhudayaṁ**>**Sukhudrayaṁ**-that which increases joy. [**sukha**-joy, **+udayaṁ**-increasing, **+si**].

Dha

(1) **dha** to **da**

- **Ekaṁ+idha+ahaṁ**>**Ekamidāhaṁ**. [**Ekaṁ**-one, **+idha**-here, **+ahaṁ**-I].

(2) **dha** to **ha**

- **Sādhu**>**Sāhu**-good.

Na

(1) **na** to **ña**

- **neyaṁ**>**ñeyaṁ**-should be known [**ñā+ṇya+si**].

Na

(2)(a) **na** to **ṇa**

- **Panāmo**>**Paṇāmo**-bowing down.
  [**pa**√**namu**-to bow, to bend, **+ṇa**-act of, **+si**].
- **Parināyako**>**Pariṇāyako**-leader.
  [**pari**√**nī**-to lead, **+ṇvu**-suffix which means the same as **er**, **or**-suffixes in English and changed into **ak** later].
- **Panītaṁ**>**Paṇītaṁ**-the best. [**pa**√**nī+ta+si**].
- **Unnati**>**Uṇṇati**-(he) is conceited.
  [**u**-upward, √**+namu**-to incline, **+ti+si**].
  Note: This pattern of change is consistent whenever consonant **n**-containing roots such as √**namu**-to bend, √**nī**-to lead etc, are prefixed with **pa**, **parā**, **pri** and **u**-*upasagga* prefixes.

(b) **na** to **ya**

- **Thenaṁ**>**Theyaṁ**-stealing.[**thena+ṇya+si**, a *taddhita*-noun].

Pa

Pa to **pha**

- **Nipatti**>**Niphatti**-finish. [**ni**√**pada**-to get, **+ti+si**]

Ba

va to **ba**

- **Nivānaṁ**>**Nibbānaṁ**-calm, peace. [**ni**-out, √**+vā**-to blow, **+yu**. This suffix **yu** changed into **ana+aṁ**].
- **Udayavvayaṁ**> **udayabbayaṁ**-arising and passing.
[**udaya**-arising, **+vaya**-passing, **+aṁ**]

Ma

Ma to **pa**

- **Ciraṁ+pavāsiṁ**>**Cirappavāsiṁ**-to the person living in far away place. [**ciraṁ**-for long, **+pavāsiṁ**-to the one who used to live at a distant place].

Ya

Ya to **va**

- **Dīghāyu**>**Dīghāvu**-a person of long life. [**dīgha**-long, **+āyu**-life, **+si**, **si** is deleted as per rule]
- **āyudhaṁ**>**āvudhaṁ**-weapon. [**āyu**-life, **+dha**-to destroy, **dha** derives from the root **hana**-to kill, **+aṁ**]

Ra

ra to **la**

- **Mahāsāro**>**Mahāsālo**-wealthy, having immense wealth [**mahā**-great, **+sāla**-asset, **+si**, **si** changed into **o**].
- **Rohitaṁ**>**Lohitaṁ**-blood, red-colored [**lohita+si**, **si** changed into **aṁ**].
- **Paribodho**>**Palibodho**-obstacle, commitment [**pari√budha**-to irritate, **u** changed into **o+si**, **si** changed into **o**]

Va

Va to **ba**

- **Sīlavataṁ**>**Sīlabbataṁ**-habit & practice [**sīla**-habit, **+vata**-religious practice, one **b** doubled**+si**, **si** changed into **aṁ**].

Sa

(1) **Sa** to **cha**

- **Usiṭṭhaṁ**>**Ucchiṭṭhaṁ**-left over things, discarded.

(2) **Sa** to **ta**

- **Usiṭṭhapattaṁ**>**Utiṭṭhapattaṁ**-the bowl for left-over foods.

Ha

Ha to **gha**

- **Lahu**>**Laghu**-quick, fast, swift, *adj & adv.*

Ḷa

(1) **Ḷa** to **la**

Pāḷi>**Pāli**-row, hedge, flowery arrangement.

(2) **ḷa** to **ḍa**

Garuḷo>**Garuḍo**-mythical bird.

Question: Why there is such mind-boggling procedure of changing from one type of consonant to other types of consonant, as explained by grammarians in morphology?
Is this necessary to be included in the study of grammar?

Answer: Yes, it is necessary and beneficial in many respects for a keen student who want to deepen one's understanding of the Pāḷi language and gain some mastery of the language.

The reason and purpose is to draw attention to the **base-structure** of the word so that the student learns how a word is basically structured and completed through a due process of change. Thus, it can further help the students develop more strong grammatical insight and skill in the course of learning the grammar. **All this matter of linguistic change fundamentally concerns with the nature of ancient spoken language used thousands of years ago**. **People in those ancient times use their spoken language in some peculiar ways by having it sometimes contracted or having it sometimes altered** from the base-structure. That is why grammarians have to make great efforts to explain such patterns of change by means of formulating and applying various rules. These rules are not the dictates of grammarians but required explanations from the grammatical perspective necessitated by the language and its inherent patterns spoken in those ancient days.

To elaborate this simple fact well, here are two example words:

(a) sugato-1. the one who comes and goes well, **i.e.** well-comer, 2. the one who speaks well, **i.e.** good-speaker.

There are two meanings as per two base-structures for this word due to two different roots.

Base structure I: su√gato [**su**-well, **gato**-gone, **su√gamu+ta+si**, structured with the root **gamu**-to go, component **m** & **u** of the root are erased and appended with **ta**-suffix and noun case-ending **si** which changed to **o**].

Base structure II: su√gado [**su**-well, **gado**-talker, **su√gada+a+si**, structured with the root **gada**-to talk]. Here in this second base structure, changing **d** into **t** is necessary to highlight **d** of the root ga**da** has been morphologically changed into **t** as a procedure.

(b) Dukkaṭaṁ-a badly done act.

Base Structure: du√kataṁ [**du**-badly, **kataṁ**-done, **du√kara+ta+si**, structured with the root **kara**-to do, component **r** & **a** of the root erased and appended with **ta**-suffix, but **t** is changed into **ṭ**. One **k** is augmented and added to the root].

Here, changing **t** of suffix **ta** into **ṭ** is necessary to highlight the interchangeability of **t** versus **ṭ**.

5.13.5. CHANGE OF CONJUNCTS TO OTHER CONJUNCTS

Note: This rule of change is not associated with the rule of duplication even if the word has a conjunct in its structure. It should be noted that some of such words of Pāḷi, as a spoken language, had been interchangeably used by people of ancient times. That is the reason why there are such variation of expression of the same word with different-looking consonants.

kkha to **ccha**

- **Sakkhikaroti**>**Sacchikaroti**-(he) witnesses, experiences [**sakkhi**-witness, eyewitness, **+karoti**-does, *āv*].

ñña to **ṇṇa**

- **Paññāsaṁ**>**Paṇṇāsaṁ**-fifty.

ḍḍha to **ddha**

- **Vuḍḍhi**>**Vuddhi**-increase, progress, *kn.*

nna to **ṇṇa**

- **Pubbannaṁ**>**Pubbaṇṇaṁ**-primary grains, the early grains such as paddy, wheat [**pubba**-early, **+anna**-food, *cn*].
- **Aparannaṁ**>**Aparaṇṇaṁ**-secondary crops, vegetables, later appeared grains such as bean, pea [**apara**-later, **+anna**, *cn*].
- **Unnati**>**Uṇṇati**-arrogance [**u**-upward, √**namu**-to incline, **+ti**, *kn*].

tta to **cca**

- **Batto**>**bacco**-a person being brought up by people such as parents or anyone, *kv* & *kn*.

tta to **ṭṭa**

- **vattati**>**vaṭṭati**-(It) circles, turns around; is appropriate, *āv*.

tta to **tra**

- **Attajo**>**Atrajo**-one's own offspring. [**atta**-self, **+jo**-originated, born, *cn*].
- **Cittaṁ**>**Citraṁ**-wonderful, painting, *adj* & *n.* [**citta**-wonderful, paint art, artwork (not 'consciousness'!)**+si**. **si** changed to **aṁ**].

ttha to **ṭṭha**

- **Atthakathā**>**Aṭṭhakathā**-commentary, exposition [**attha**-detailed meaning, **+kathā**-word, analysis, *kn*].
- **Nissaraṇatthena**>**Nissaraṇaṭṭhena**-by being it means the liberating cause. [**ni**-out, **saraṇa**-going, **+attha**-meaning, **+ena**-by, a derivative of instrumental case **nā**, *kn*].

dda to **dra**

- **Bhaddo**>**Bhadro**-auspicious, good, excellent.

vva to **bba**

- **Kuvvato**>**Kubbato**-of the one who acts, for one doing (something), *gs* & *ds*.

5.13.6. COMMON CONSISTENT PATTERN OF CHANGE IN SOME UPASAGGA PREFIXES

1. **Parā**

(1) The vowel **ā** of this prefix sometimes changes into **o**.
Example, **parā+sahassaṁ**>**parosahassaṁ**-over a thousand [**paro**-over, beyond, **+sahassaṁ**-thousand].

(2) The vowel **ā** of this prefix sometimes shortened into **a**.
Example: **parakkamo**-sustained effort. [**parā+kamo**].

2. **Ni**

R is inserted when **ni** precedes a vowel-initial word.

- **Niavasesaṁ**>**niravasesaṁ**-without exception, including all [**ni**-without, **+avasesaṁ**-remaining thing, exception].
- **niāso**>**nirāso**-without desire [**ni+āso**-desire].

3. **U**

U can be changed to **o.**

- **Uggacchati**>**ogacchati**-(It) goes down, sets down, sinks down [**o**-down, **+gacchati**-goes].

4. **Vi**

I of **vi** changed to **y**, v changed to **b**>**by** when **vi** precedes a vowel-initial word.

- **Viākaroti**>**byākaroti**-clearly explains [**vi**-specially, **+ā**-intensifier, **karoti**-(he) says].
- **Viūhā**>**Byūhā**-special effort, strategy [**vi**-special, **+ūhā**-effort].

5. **Ava**

(1) **Ava** to **u**

- **Ava+dhammo**>**uddhammo**
  [**u**-wrong, **+dhammo**-dhamma, one **d** augmented].

(2) **Ava** to **o** (Most frequently found procedure)

- **Ava+gacchati**>**Ogacchati**-goes down
  [**ava**-downward, **+gacchati**].

6. **Adhi**

Adhi to **ajjha** when it precedes a vowel-initial word.

- **Adhi+okāse**>**Ajjhokāse**-in the open space.

7. **Abhi**

abhi to **abbha** when it precedes a vowel-initial word.

- **Abhi+uggato**>**Abbhuggato**-spreads
  [**abhi**-being spread, **+u**-up, **+gato**-went].

8. **Pati**
(**t** of **pati** used to change to **ṭ** or **ṭ** of **paṭi** changes to **t**).

(1) **pati** to **paṭi**

- **Pataggi**>**Paṭaggi**-counter fire (a kind of preventive fire burned proactively to prevent a forest fire) [**pati**-opposite, **+aggi**-fire].

(2) "**ti**" of prefix "**ati**, **pati**" and **iti**-particles changes into **cca** when it precedes a vowel-initial word. (**ti**>**cc**)

- **ati+eti**>**acceti**-(It) goes past and beyond (said of time, natural order of things etc;) [**ati**-beyond, **+i**-to go, **+ti**] .
- **Pati+eti**>**Pacceti**-(he) believes.
  [**pati**-again, **+i**-to go, **+ti**, the root **i** changed to **e**] .
- **iti+evaṁ**>**iccevaṁ**-thus in this manner, thus like this.

9. **Pari**

(1) **r** of **pari** used to change to **l** and augmented when preceding a vowel-initial word.

- Vippallāso=something which happens wrongly, perversion, i.e. a wrong notion>**Vi**+**pari**√**asa**+**ṇa**-(suffix), **+si** [**vi**-wrong, **+pari**-all around, completely, **+asa**-to be, **ṇa**-act of, **+si**, *kn*. In this word, the initial vowel **a** of the root changed to a *vuddhi*-vowel **ā**, **ṇ** of the suffix is erased. **si** is changed to **o**>**vi+pari**√**ās+o**]. **r** of **pari** is changed to **l** and one extra **l** added. **i** of **pari** is redundant and to be erased and one extra **p** is added>**vippallāso**, *kn*.

(2) **y** is mostly inserted when pari precedes a vowel-initial word.

- **pariyādānaṁ**=overwhelming [**pari**√**ādānaṁ**],
- **Pariyuṭṭhānaṁ**=being active, said of anger etc,. [**pari**√**uṭṭhānaṁ**],
- **pariyosānaṁ**=end [**pari**√**osānaṁ**].

10. **Ā**

This **ā** is shortened to **a** when prefixed to the roots of augmented verbs and verbal nouns. See the augmented consonant shown underlined.

- **Ā+kamati**>**A<u>k</u>kamati**-(He) tramples.
- **Ā+kosati**>**A<u>k</u>kosati**-(He) reviles.
- **Ā+khāto**>**A<u>k</u>khāto**-(It was) said.

11. **Ati**

Part of this prefix "**ti**" changes into **cca** when it precedes a vowel-initial word.

- **Ati+antaṁ**>**Accantaṁ**-in fact, truly, surely.

12. **Api**

The initial vowel "**a**" is <u>always **erased** in both verbs and nouns</u> structured with this **api**-prefix.

- **Api+dhānaṁ**>**Pidhānaṁ**-the cover, lid (of a pot).
- **Api+dahati**> **Pidahati**-(he) covers.

5.13.7. CHANGE OF *NIGGAHITA* "Ṁ"

Note: Any word containing an "**ṁ**" usually undergo some type of change as prescribed in the grammar texts. Refer to Sutta 31, 32, 33, 34 to clearly understand why and how such type of change of **ṁ** occurs. If a student has a firm fundamental understanding of such changes, there will be no problem or any difficulty in learning such fixed patterns of morphological change in Pāḷi words. A keen Pāḷi student should know the formal grouping of Pāḷi alphabets in order to clearly understand as to how "**ṁ**" changes to different consonants as explained by the rules of Grammar.

5.13.7.1. Five formalized grouping of consonants

There are **twenty five** consonants formally grouped into five as a necessary morphological procedure. They are:
(1) **Ka**-group which comprises **ka, kha, ga, gha, ṅa**.
(2) **Ca**-group which comprises **ca, cha, ja, jha, ña**.
(3) **Ṭa**-group which comprises **ṭa, ṭha, ḍa, ḍha, ṇa**.
(4) **Ta**-group which comprises **ta, tha, da, dha, na**.
(5) **Pa**-group which comprised **pa, pha, ba, bha, ma**.
These are called **vagga** which means group.
The end consonants **ṅa**, **ña**, **ṇa**, **na**, **ma** are called **vagganta** which means the group-ending. [**vagganta**=**vagga**-of the group, **+anta**-end]

5.13.7.2. Seven Non-group consonants

ya, ra, la, va, sa, ha, ḷa are called **avagga** which means non-group. [**avagga**=**a**-not, **a** derives from **na +vagga**-group, a compound noun]

ṁ & Group-consonants

Here is a fixed pattern of change regarding how **ṁ** changes into various consonant when it precedes five group:

The rule of Sutta 31 clearly states that:

(1) if **ṁ** precedes the initial four of **ka**-group, it becomes the end-consonant **ṅ** being combined to the one it precedes. Thus it becomes **ṇka, ṇkha, ṇga, ṇgha**.

(2) if **ṁ** precedes the initial four of **ca**-group, it becomes the end-consonant **ñ** being combined to the one it precedes. Thus it becomes **ñca, ñcha, ñja, ñjha**.

(3) if **ṁ** precedes the initial four of **ṭa**-group, it becomes the end-consonant **ṇ** being combined to the one it precedes. Thus, it becomes **ṇṭa, ṇṭha, ṇḍa, ṇḍha**.

(4) if **ṁ** precedes the initial four of **ta**-group, it becomes the end-consonant **n** being combined to the one it precedes. Thus it becomes **nta, ntha, nda, ndha**.

(5) if **ṁ** precedes the initial four of **pa**-group, it becomes the end-consonant **m** being combined to the one it precedes. Thus it becomes **mpa, mpha, mba, mbha**.

Note: Please refer to Sutta 31, Kaccāyana Pāḷi Grammar (Volume II), English translation.

ṁ	Accompanying next letter	**ṁ** will change into:	Examples
ṁ	(**Ka**-group) k, kh, g, gh	ṅ	taṅkāruṇikaṁ, saṅkhāro, saṅgaṇikārāmatā.
ṁ	(**Ca**-group) c, ch, j, jh, ñ	ñ	kiñca, sañchanno, sañjānāti, taññāṇaṁ.
ṁ	(**Ṭa**-group) ṭ, ṭh, ḍ ḍh	ṇ	saṇṭhānaṁ, saṇḍahati. *[**ṭ, ḍh** examples rarely found]*
ṁ	(**Ta**-group) t, th, d, dh,	n	santoso, santhāro, sandiṭṭho, sandhamati.
ṁ	(**Pa**-group) p, ph, b, bh,	m	sampajjati, tamphalaṁ, sambodhi,sambhujjhati
Note: The usual morphological patterns of change occurred for niggahita **ṁ** shown in the table are easily noticeable.			

5.13.7.3. Non-group consonants & ṁ

Here is a fixed pattern of how **ṁ** changes into a different consonant when it precedes a certain non-group consonant. See both **ṁ** and its coordinate letters are underlined inside the bracket.

(1) if **ṁ** precedes **ya**, both **ṁ** & **y** becomes **ñ**, thus it becomes **ñ**. One extra **ñ** added in all words.
   (a) **Saññojanaṁ**-bondage, shackle [**saṁ**-well, **+yuja**-to tie, **+yu**-act of].
   (b) **Saññamo**-moral restraint. [**saṁ**-well, **+yamu**-to refrain, **+o**].

(2) if **ṁ** of *upasagga*-particle **saṁ** precedes **l**-initial word, it becomes **l** and thus it becomes **ll**. Examples:
   - **Paṭisallīno**-secluded, retired into privacy [**pati√saṁ+l̲īno**],
   - **sallānaṁ**-retirement in seclusion [**saṁ+l̲ānaṁ**].
   Here, **līno** and **lānaṁ** and **l**-initial *kita*-nouns.

(3) if **ṁ** precedes **e** or **ha**, it becomes **ñ** and thus it becomes **ñha**. Examples:
   - **paccattañña**-individually only [**paccattaṁ+e̲va**],
   - **kiñhi**-why [**kiṁ+h̲i**].

See the table below.

ṁ	Accompanying next letter	**ṁ** will change into:	Examples
ṁ	y	**ṁ** & **y** changes to **ñ**	**saññogo**-joining together, yoke, bond [**saṁ+yogo**]
ṁ	l	**l**	**sallīno**-retired into quiet place, secluded [**saṁ+līno**]
ṁ	e, h	**ñ**	**Taññeva**-to that only [**taṁ+eva**] **taññhi** [**taṁ+hi**]
Note: When **ṁ** precedes **va**, **sa**-initial words, no change is found to have occurred in the Pāḷi texts.			

5.12.7.4. ṁ & Eight Vowels

Here is a fixed pattern of change regarding how **ṁ** changes into a specific consonant when it precedes one of eight vowels which consists of **a**, **ā**, **i**, **ī**, **u**, **ū**, **e** and **o**:

The rule of Sutta 34 states that **ṁ** changes to consonant **m** or **d** when it precedes a vowel-initial word. See the examples below where **ṁ** and its co-ordinate vowels of next word are shown underlined to make it clearly understandable. Examples:

(1) **ida'mavoca=idaṁ**-to this, **+a̲voca**-said.
(2) **eta'davoca=etaṁ**-to this/, **+a̲voca**.

(3) **ta'mārabbha=taṁ**-to that thing, **+ārabbha**-regarding
(4) **ta'didaṁ=taṁ**-to that, **+idaṁ**-to this.
(5) **sa'mīritaṁ=saṁ**-well, **+īritaṁ**-said.
(6) **ta'dudāharaṇaṁ=taṁ**-to that, **+udāharaṇaṁ**-example.
(7) **ta'mūnādhikasataṁ = taṁ + ūna + adhikasataṁ**-to that deficient and excess hundred.
(8) **Daṇḍa'molubbha=daṇḍaṁ**-to stick, **+olubbha**-having leaned.

5.14. BELOW ARE A BRIEF LIST OF WORDS ENDING IN Ṁ:

Nouns ending in **"ṁ"**

(1) Nominative singular case words ending in **ṁ** of **Gacchanta**-group, masculine gender, Nominative singular case of neuter gender nouns,
(2) Accusative singular case of all gender nouns,
(3) Dative & Genitive plural of all gender nouns,
(4) Locative singular case of all gender nouns,
(5) **Sabbanāma**-noun **kiṁ**,
(6) **Upasagga** and *nipāta*-particles containing **ṁ** such as **saṁ** and **evaṁ**.

(1) Nominative singular case ending in **ṁ** of **Gacchanta**-group, masculine gender example:

(a) **Gaccham'pi "gacchanto"ti pajānāti**.

[**gaccha'mpi** = **gacchaṁ+pi**]

[Translation]

While going also, (one) mindfully aware as going.

Nominative singular case of neuter gender nouns example:

(b) **Vane pupphañ'ca phalañ'ca atthi.**

[**pupphañ'ca=pupphaṁ+ca**, **phalañ'ca=phalaṁ+ca**]

[Translation]

In forest, there is flower and fruit.

(2) Accusative singular case **aṁ** of all gender noun examples:

(a) **Purisañ'ca itthiñ'ca bhikkhu passati.**
[**purisañca=purisaṁ+ca**, **itthiñca=itthiṁ+ca**]

[Translation]
The monk sees man and woman.

(b) **Puriso kammañ'ca karoti. bhattañ'ca bhuñjati.**
[**kammañca=kammaṁ+ca**, **bhattañca=bhattaṁ+ca**]

[Translation]
The man does work and eats food.

(c) **yañ'ca puriso vadeti. tañ'ca aññañ'ca puriso karoti.**
[**yañca=yaṁ+ca**, **tañca=taṁ+ca**, **aññañca=aññaṁ+ca**]

[Translation]
The man does what he says, also does other deed.

(d) **sabbañ'ca rūpaṁ aniccato vipassati.**
[**sabbañca=sabbaṁ+ca**]

[Translation]
(One) sees all material-form as impermanent.

(3) Dative & **Genitive** plural **naṁ** of all gender nouns examples:

(a) **Buddho manussānañ'ca devānañ'ca anukampati.**
[**manussānañca=manussānaṁ+ca**,
devānañca=devānaṁ+ca]

[Translation]
Buddha is compassionate to humans and deities.

(b) **Upāsakā bhikkhūnañ'ca sāmaṇerānañ'ca vihāraṁ paṭijagganti.**
[**bhikkhūnañca=bhikkhūnaṁ+ca**,
sāmaṇerānañca=sāmaṇerānaṁ+ca]

[Translation]
The devotees clean the temple of monks and novices.

(4) Locative singular case **smiṁ** of all gender noun example:

(a) **Upāsakā buddhasmim'pi dhammasmim'pi saṅghasmim'pi pasīdanti.**

[**buddhasmimpi = buddhasmiṁ+pi,**
dhammasmimpi = dhammasmiṁ + pi,
saṅghasmimpi = saṅghasmiṁ+pi]

[Translation]

The devotees devoted in Buddha, Dhamma and Saṅgha (community of monks) a well.

(b) **Bhikkhu vihārasmiñ'ca gāmasmiñ'ca araññasaññī viharati.**

[**vihārasmiñca** = **vihārasmiṁ+ca**,
gāmasmiñca = **gāmasmiṁ+ca**,
araññasaññī = being aware of forest]

[Translation]

The monk lives being aware of the forest-life despite living in the temple and village life.

(5) Sabbanāma-noun kiṁ examples:

- **Kiñ'ca loke piyarūpaṁ sātarūpaṁ?** [**kiñca=kiṁ+ca**]

[Translation]

What is the pleasing and enjoyable form in the world?

- **Kiñ'hi tassa sakaṁ hoti, kiñca ādāya gacchati.**
[**kiñhi=kiṁ+hi**, **kiñca=kiṁ+ca**]

[Translation]

What is one's own possession and by taking along what stuff, (one) leaves the world?

- **Ki'mahaṁ ettha vasāmi.** [**kimahaṁ=kiṁ+ahaṁ**]

[Translation]

Why do I live here?

- **Kim'pi māyaṁ kiñci deyyadhammaṁ dassati?**

(Cīvarakkhandhaka, mahāvagga, Vinayapiṭaka)

[**kimpi=kiṁ+pi**, **kiñci=kiṁ+ci**, **māyaṁ=me+ayaṁ**]

[Translation]

What treatment fee this (stingy) woman is going to offer me?

(6-a) Upasagga particles ending in **"ṁ"**

- **Saṁ**-well. Example:
  + **sañjānāti**-remembers, recognizes. [**saṁ+jānāti**]
  + **samādiyati**-takes up well [**saṁ+ādiyati**]
  + **samāgacchati**-comes together, assemble. [**saṁ+āgacchati**]

  Note: There is a consistent pattern of change which used to occur for **ṁ** of this *nipāta*-particle in almost every word structured with this particle.

(6-b) ***Nipāta*-**particles & some words ending in **"ṁ"**

The following words serve as verbs or de facto sentence-ending.

(1) **alaṁ**-suitable, enough, rejection. (Usually used with instrumental case or **āya**-featured nouns, npt)

(2) **kallaṁ**-suitable, appropriate, reasonable. (Usually used **tuṁ**-suffixed verb or **āya**-featured nouns, adj, adv)

5.15. THE FOLLOWING WORDS SERVE EITHER AS ADVERB OR ADJECTIVE DEPENDING ON THE CONTEXT.

[Note that most words end in **aṁ**. Word-breakdown & meaning is shown inside the bracket where possible so that students can easily learn without having to memorize the meaning of each word by carefully looking at each component of the word. These words will likely be combined into sandhi if they precede a vowel-initial word].

anantaṁ-endlessly, without end, [**na**-without, **na** changed to **an√anta**-end, **+aṁ**]
***accantaṁ**-surely, npt.
aciraṁ-shortly, not before long, [**na**-not, **na** changed to **a√cira**-long, **+aṁ**]
ajjattaṁ-inside oneself, [**adhi**-relating to, **atta**-oneself, **+aṁ**]
anantaraṁ-immediately, afterwards, [**na√antra**-within, inside, **+ra +aṁ**]
apāraṁ-on other side of the shore, near shore [**apāra**-other bank, **+aṁ**]
aparaṁ-again, other, furthermore, on the other hand [**apara**-khác, **+aṁ**]
***abhiṇhaṁ**-continuously, *npt.*
***abhikkhaṇaṁ**-from moment to moment, continuously, often [**abhi**-toward, **+khaṇa**-moment, **+aṁ**]

bāhiraṁ-outside, [**bāhira**-outside, external, **+aṁ**]
bahuṁ-many, [**bahu**-much, **+aṁ**]
*__ciraṁ__, **cirassaṁ**-for long, for a long time [**cira**-long, **+aṁ**]
dhuvaṁ-always, permanent, [**dhuva**-always, eternal, **+aṁ**]
*__evaṁ__-thus, in this way, similarly (**Note:** Sometimes this word "**evaṁ**" serve as an affirmative **yes**, *npt*).
ekaṁsaṁ-surely [**eka**-one, **+aṁsa**-portion, **+aṁ**]
*__kāmaṁ__-in fact, really, npt.
khippaṁ-quickly, [**khippa**-quick, **+aṁ**]
kuṭilaṁ-crookedly, [**kuṭila**-crooked, twisted, **+aṁ**]
*__lahuṁ__-quickly, [**lahu**-quick, light, **+aṁ**]
muduṁ-softly, delicately, [**mudu**-soft, delicate, **+aṁ**]
*__muhuttaṁ__-for a moment, not long, [**muhutta**-shortest span of time, **+aṁ**]
*__cirassaṁ__-for long, at last, npt, [**cira**-long, **ssa** is an enclitic, **+aṁ**]
*__na cirassaṁ__-not before long, soon, [**na**-not, **cirassa**-long, **+aṁ**]
niccaṁ-always, eternally, [**nicca**-eternal, **+aṁ**]
*__nissaṁsayaṁ__-without doubt, certainly [**ni**-without, **+saṁsaya**-doubt, one extra **s** added, **+aṁ**].
nīcaṁ-low, short [**nīca**-low, **+aṁ**]
oraṁ-on this side, [**ora**-this side, **+aṁ**]
pāraṁ-to the shore, [**pāra**-other shore, yonder, **+aṁ**]
paccekaṁ-separately, each, [**pati**-against, **eka**-one, **+aṁ**]
*__saddhiṁ__-together, *npt*.
samaṁ-equally, similarly, *npt*. [**sama**-same, similar, equal, **+aṁ**]
*__sāmaṁ__-by oneself, *npt*.
*__saṇikaṁ__-slowly, [**saṇika**-slow, **+aṁ**]
sassataṁ-always, permanently, [**sa**-always, **sata**-being present, **+aṁ**]
*__sāyaṁ__-in the evening, [**sāya**-evening, **+aṁ**]
*__sayaṁ__, **sāmaṁ**-by onself, *npt*.
sāduṁ, **sādhuṁ**-well, nicely, [**sādu, sādhu**-nice, pleasant, **+aṁ**]
sīghaṁ-quickly, [**sīgha**-quick, swift, **+aṁ**]
taṅkhaṇaṁ-at that moment [**taṁ**-that, **+khaṇaṁ**-moment, **+aṁ**].
thaddhaṁ-roughly, [**thaddha**-rough, gross, stiff, **+aṁ**]
tiriyaṁ-horizontally, [**tiriya**-across, horizontally, **+aṁ**]
turitaṁ-quickly, [**turita**-hurry, haste, **+aṁ**]

thokaṁ-a little, [**thoka**-a little, a bit, **+aṁ**]
uccaṁ-high, tall, [**ucca**-high, **+aṁ**]
ujuṁ-straightly, [**uju**-straight, **+aṁ**]
***uddhaṁ**-up, above, on top, *npt*.
***visuṁ**-separately, singly, individually *npt*.

Note: Words shown in asterisk always end in **ṁ** and classified as unchanging *nipāta*-particles *(npt)*. Other words can end in various noun case-endings and can be used in various ways as either adjective or adverb depending on the contextual usage and case-ending.

Indeclinable (abyaya) words ending in **"ṁ"**

Any word affixed with **tthaṁ, thattaṁ, tuṁ, khattuṁ, hiṁ, haṁ** and **hiñcanaṁ** suffixes.

5.16. THE PATTERN OF DUPLICATION

(See Kaccāyana Sutta 28, 29,
Rūpasiddhi Suttas 40, 42 for detailed information)

Brief Facts:

What is duplication? A morphological procedure where a similar or dissimilar letter is added to its relevant base-consonant in order to complete a word, is called duplication.

Where it occurs? It used to occur in **twenty-nine consonants** except **ra**, **ha**, **ḷa** and **ṁ**. So, it should be noted that duplication occurs only in twenty-nine consonants. Duplication does not occur in **ra, ha**, **ḷa**, **ṁ** and **all eight vowels**.

5.16.1. Two types of duplication:

(a) The **first type** is duplication with a similar, identical consonant called **sadisa-dvebhāva**. [**sadisa**-similar, **dvebhāva**-duplication].

Where it occurs:

This identical duplication occurs in **fifteen** consonants: **ka, ga, ca, ja, ña, ṭa, ḍa, ṇa, pa, ba, ma, ya, la, va, sa**.

Here are fifteen identical duplicated conjuncts**: kka, gga, cca, jja, ñña, ṭṭa, ḍḍa, ṇṇa, ppa, bba, mma, yya, lla, vva** or **bba** (**b** and **v** are interchangeable), **ssa**.

(b) The **second type** is duplication with a different, non-identical consonant called **asadisa-dvebhāva**. [**a**-not, +**sadisa**-similar, **dvebhāva**-duplication].

Where it occurs:
Non-identical duplication occurs in **eight** consonants: **kha, gha, cha, jha, ṭha, ḍha, pha, bha**.

Here are eight non-identical duplicated conjuncts: **kkha, ggha, ccha, jjha, ṭṭha, ḍḍha, ppha, bbha**.

As both rules have fixed patterns of duplication, it is quite simple and easy to understand. See Sutta 28, 29, for detailed information in Vol II, pp 150, 151, Kaccāyana Pāḷi grammar, English translation and Rūpasiddhi Grammar.

5.16.2. Duplication on words with the prefixes

Duplication usually occurs in words structured with these prefixes: **pa**, **ni**, **u**, **du**, **vi**, **ava**, **anu**, **pari**, **adhi**, **abhi**, **pati**, **su**, **ati**, **apa**, **upa** but this is not consistent pattern.

5.16.2.1. Prefixes with a long vowel

parā, **nī** and **ā**.

The duplication procedure is found to have seldom occurred in words prefixed with certain *upasagga*-particles such as **nī**, **saṁ** and **api**.

When duplication occasionally occurs in **parā** and **ā** prefixed words in some instances, the long vowel **ā** is generally shortened. See the examples below.

Shortened vowels are shown underlined.

Examples:

- **Par<u>a</u>kkamati**-(he) exerts successively, [**parā+kamu+a+ti**]
- **<u>A</u>kkamati**-(he) tramples, walks over [**ā+kamu+a+ti**].
- **<u>A</u>kkhāto**-(It is) said, [**ā+khā+ta+si**].

5.16.2.2. Prefix with a *niggahita* "ṁ"

There is one **saṁ**-prefix which contain a niggahita **ṁ** and this *niggahita* is erased when duplication process occurs. Example:

- **sakkaroti**-(he) treats respectfully. [**saṁ**-well, **+kara**-to act, **+o+ti**]
- **sakkāro**-such an act of respect [**saṁ+kara+ṇa**-act of]

Sometimes, after erasure of dot **ṁ** of **saṁ**, its base vowel **a** of **sa** is lengthened without duplication. Example:

- **sārāgo**-strong lust [**saṁ+rāgo**].

Note: In some instances, **ṁ** changed to a consonant. But it is not a duplication procedure. Example:

- **sallīno**-retired into seclusion [**saṁ+lī**-to shelter, to hide, **+yu+si**]

5.16.2.3. **Ava**-prefix

This prefix sometimes either retains its shape **ava** or may be changed into **o** when duplicated. Both **ava** and **o** are shown underlined to make it more simple and easily understandable.
Examples:

- **<u>Ava</u>ggāho**-act of contemptuous grabbing, [**ava**-down, **+gaha**-to grab, **+ṇa**]
- **<u>O</u>kkamati**-(It) goes down. [**ava+kamu**-to go, **+a+ti**].

Nipāta-particles and Duplication

There is no duplication process found to occur in most *nipāta*-particles even though it cannot be ruled out as outright inapplicable.

5.17. POSITION-CHANGE OF CONSONANTS

This procedure known as **vaṇṇavipariyāya**, usually occurs mostly in two areas: (a) between **ya** and **ra** (b) between **ha** and **ya**.

Reversal of **ya** and **ra**

This mostly occurs in a word structured with **pari**-prefix and a vowel-initial root. Example:

- **payirupāsati**-(he) devotes, looks after. [**pari+upa√āsa+a+ti**, *āv*]

Here, structure of the word is **pari√upāsati** and **y** is inserted. Thus, it should be **pariyupāsati** as a conventional formal word. But, strangely, those people of ancient times rather used that word as **payirupāsati** in their spoken language reversing the position of **y** and **r** against the grammatical norms.

Reversal of **ha** and **ya**

This mostly occurs in a word structured with **ha**-ending roots such as √**vaha**-to carry, √**daha**-to burn, √**gaha**-to grab and √**naha**-to bind, etc and **ya**-affixed words where **y** is brought to the fore and **h** of the root is placed after **y**. This procedure is quite simple and easy to understand.

Example:

- **Gayhati**-(it is) being taken. [**gaha+ya+ti**].
- **Dayhati**-(it is) being burnt. [**daha+ya+ti**].

Note: The reversal process in these examples is quite clear to see.

5.18. INSERTION OF NON-EXISTING LETTER

The basic purpose of sandhi procedure is to show how ancient people use their spoken language in the ancient times in a rather peculiar way which is used against its original word structure.

The procedure known as ***āgama*** which means "coming" [*(gram)* insertion, inserted consonant, augment], is in fact **adding some external letter** to a word which had its structural make-up exposed by means of separation in a sandhi process.

By inserting a non-existing letter inside that exposed word, Grammarians try to make that exposed word structurally clear and meaningful from both grammar and linguistic viewpoints thus making the study of language more whole and completely understandable for the learners.

Here are a few examples of insertion.

Spoken word in ancient way without separation of sandhi	**Word separation in Sandhi**
(a) **ajjatagge** (**t** inserted)	**ajja**-today, **+agge**-starting, **i.e.** starting today
(b) **chaḷabhiññā** (**ḷ** inserted)	**cha**-six, **+abhiññā**-psychic powers
(c) **nirālayo** (**r** inserted)	**ni**-without, **+ālayo**-lingering desire
Note: Without separation and necessary insertion, word-structure and its relevant meanings are not clear but will remain confusable for the learner of Pāḷi.	

5.19. DELETING THE UNWANTED COMPONENT OF A WORD

This common procedure of deleting and wiping off unwanted components of a word such as **ṁ**, a **vowel** or a **consonant** is quite easy to understand and well-explained in the relevant Suttas of Grammar.

Note that the only purpose of various kinds of morphological procedures shown in the Grammar texts and briefly explained here are only to complete the words structured with various components, not to confuse the learners of Pāḷi but to enlighten the structural nature of words so that one can progress in the study of Pāḷi without confusion.

5.20. FIXED PATTERN OF CHANGE ON Y-CONTAINING WORDS

There is a consistent pattern of change in the words with a residual **y,** which may be (1) plain **y** (derived from common morphological procedures) or (2) **ṇya**-suffix (Sutta 360, 541) or (3) **ya**-affix (Sutta 440, 447), into other types of consonants. This rule of morphological procedure is mentioned in the Sutta numbers 269, 441, 443 of Kaccāyana Pāḷi grammar and Sutta No. 48, 49 Saññādikaṇḍa, of Moggallāna Grammar.

Those wishing to gain some fundamental knowledge and mastery of morphological procedures should try to understand this morphological rule of change. The **rule may appear complex at first glance but it becomes much easier to understand later on** as it is quite simple and a fixed procedure. Some verbs and words structured with a **y**-containing suffix will be easier to understand by being able to break down into simple structural components through the knowledge of this rule. Note that **those marked with asterisk** (*) **are unique changes** while others are simple form of change as **y** merges into the host consonant and augmented. See the rule being simplified in the table below:

Consonant plus **y**	Changed consonant	Example (See the consonant & **y** in bold)	Meaning of the word
k+y	k	Nepakkaṁ [nipa**k**a+ṇ**y**a]	maturity
g+y	g	Sobaggaṁ [subha**g**a+ṇ**y**a]	being auspicious
j+y	j	Vāṇijjaṁ [vaṇi**j**a+ṇ**y**a]	tradecraft
*t+y	*c	Soraccaṁ [sura**t**a+ṇ**y**a]	being wholesome in conduct
*th+y	*ch	Tacchaṁ [ta**th**a+ṇ**y**a]	truthfulness
*d+y	*j	Sohajjaṁ [suha**d**a+ṇ**y**a]	being good-willed
*dh+y	*jh	Bojjhaṁ [bo**dh**i+ṇ**y**a]	being enlightened
*n+y	*ñ	Thaññaṁ [tha**n**a+ṇ**y**a]	breast-product, **i.e.** milk
*ṇ+y	*ñ	Sāmaññaṁ [sama**ṇ**a+ṇ**y**a]	benefit of being monastic
p+y	p	Sāruppaṁ [saru**p**a+ṇ**y**a]	suitability
m+y	m	Sokhummaṁ [sukhu**m**a+ṇ**y**a]	state of being elegant
l+y	l	Kosallaṁ [kusa**l**a+ṇ**y**a]	skill
v+y	v	Dibbaṁ [di**v**i+ṇ**y**a]	divine
s+y	s	Somanassaṁ [sumana**s**a+ṇ**y**a]	goodwill, joy

What are y-containing words?

Mostly, (a) *taddhita* & *kita* words structured with **ṇya**-suffix applicable through Sutta 360, 541, (b) *Ākhyāta* verbs affixed with **ya**-affix applicable through Sutta 440, 447. **Simple ya-affixed verbs such as nīyati, ñāyati etc, are excluded** as they do not undergo this process. (c) *kita*-verbs with **tvā**-derivative **y**. e.g. **upasampajja**-having reached. (d) *Kita*-verbs or *kita*-nouns with inserted **y**. e.g. **upajjitvā**-having arisen, **bujjanaṁ**-knowing. (e) Some compound nouns and words with **i**-derivative **y**. e.g. **bojjhaṅgaṁ**-factors of enlightenment [**bodhi+aṅgaṁ**], **yajjevaṁ**-if so [**yadi+evaṁ**]. Generally, words where an inserted **y** or morphologically altered **y** is present may also be included.

By carefully studying the nature of fixed patterns of change occurred in most **y**-containing words of various kinds, students will find it quite easy to learn and go deeper into the structural aspect of how Pāḷi words are formed and used in various ways depending on the category of formal grammatical classification. This table simply and clearly shows one of the most in-depth morphological aspect of Pāḷi for a serious student. **Without such a simple and clear guidance it would pose inherent complexity and linguistic challenges of Pāḷi** even for a well-seasoned and well-acquainted scholar. **By understanding various kinds of morphological procedures, a student's knowledge of Pāḷi will be not only greatly broadened but will also immensely deepen the grammatical insight** into the structure of words. Thus leading to development of the identification skill based on their relevant category, word-building skill, the correct usage skill in a sentence and eventual mastery of the language as a whole.

5.21. CHANGING OF NEGATIVE PARTICLE NA INTO A AND AN

The negative particle **na** which means not usually changes into either **a** or **an** in a compound-noun structure. This rule is explained in Suttas 333, 334. Here is the rule:

(1) When the component word is a consonant-initial word, **na** changes to **a**.
   (a) **akusalaṁ**=not wholesome [**na+kusalaṁ**]. Here, **Kusalaṁ** begins with consonant "**k**" in **kusalaṁ**.
   (b) **abhūtaṁ**=not true, lie [**na+bhūtaṁ**]. Here, **bhūtaṁ** begins with consonant "**bh**" in **bhūtaṁ**.

(2) When the component word is a vowel-initial word, **na** changes to **an**.
   (a) **anariyo**=not holy [**na+ariyo**]. Here, **ariyo** begins with vowel "**a**" in **ariyo**.
   (b) **anissaro**=not dominant, without power, [**na+issaro**]. Here, **issaro** begins with vowel "**i**" in **issaro**.

5.22. CHANGING OF PARTICLE KU INTO KAD AND KĀ

The negative particle **ku** means 'being repugnant, disgusting, bad, or of poor quality or a small thing'. It usually changes into either **kad** or **kā** in a compound-noun structure. This rule is explained in Suttas 335, 336.
Here is the rule:
(1) When the component word is a vowel-initial word, **ku** changes to **kad**.
   (a) **kadannaṁ**=badly cooked rice [**ku+annaṁ**-rice].
      Here, **annaṁ** begins with vowel "**a**" in **annaṁ**.
   (b) **kadasanaṁ**=poor quality food [**ku+asanaṁ**-food, **asa+yu**, *kn*].
      Here, **asanaṁ** begins with vowel "**a**" in **asanaṁ**.
(2) When the component word is a consonant-initial word, **ku** normally changes to **kā**.
   (a) **kāpuriso**=a man of bad conduct, vile person, [**ku+puriso**].
      Here, **puriso** begins with consonant "**p**" in **puriso**.
   (b) **kālavaṇaṁ**=little amount of salt, pinch of salt,
      [**ku+lavaṇaṁ**-salt].
      Here, it begins with consonant "**l**" in **lavaṇaṁ**.

5.23. THE FUNCTION OF CHANGING N INTO Ṇ

There is a morphological procedure where **n** changes to **ṇ** in morphological process. This procedure stipulated in Sutta 549 is not only a morphological process of change but also quite a broad linguistic pattern found in the wider area of Pāḷi texts and literature. Learners of Pāḷi found this pattern of change quite challenging.

To understand this process more simply and clearly, one need to see it from both perspectives of the Grammar and structural linguistics.

5.23.1. Grammatical Perspective

The rule of Sutta 549 specifically says that any word structured with the root containing consonant **r** or **h** changes its **n** into **ṇ** in case it undergoes **ana**-function applicable by Sutta 622. This means that if **yu**-suffix applied after **r** or **h** containing roots such as **cara**, **kara** and **gaha** etc, had been changed to **ana**, its **n** should change to **ṇ**. Thus, when the rule 549 is duly applied, **n** of **yu**-derivative **ana** will be changed to **aṇa**. See the examples below where **aṇa** is shown underlined.

Examples:
- **Car<u>aṇa</u>ṁ**-practicing, the practice [**cara+yu+si**] [**cara**-(root)].
- **Kar<u>aṇa</u>ṁ**-doing, act. [**kara+yu+si**] [**kara**-root).
- **Gah<u>aṇa</u>ṁ**-grabbing, grab. [**gaha+yu+si**] [**gaha**-(root)].

In other roots which does not contain **r** or **h**, **yu**-suffix will only change to **ana**. Examples:
- **Gamanaṁ**-going [**gamu+yu+si**] [**gamu**-(root)].
- **Pacanaṁ**-cooking [**paca+yu+si**] [**paca**-(root)].

5.22.2. Broader Linguistics Perspective

From the perspective of linguistics, this pattern of change is widely found even beyond this grammatical rule because it is a prevalent, distinctive pattern found in:

(1) *kita*-words structured with **r** or **h** containing roots where **anīya**-suffix is applied through Sutta 540.
(2) some words structured with other roots which do not have **r** or **h** consonants.
(3) certain *upasagga*-prefixed words and
(4) a few certain nouns.

(1) Examples of **anīya**-suffixed words structured with **r** or **h** containing roots

- **Sāraṇīyaṁ**-something memorable [**sara+anīya+si**] (**sara**-to remember, recall),
- **Karaṇīyaṁ**-something to do [**kara+anīya+si**] (**kara**-to do)
- **Gahaṇīyaṁ**-something to take [**gaha+anīya+si**] (**gaha**-to take).

(2) Other root examples of single-stem roots: **ñā**-to know, **tā**-to protect, **lī**-to shelter, to stick to.

Example of single-stem roots:

(a) **Ñāṇaṁ**-knowledge [**ñā+yu+si**],
Viññāṇaṁ-consciousness [**vi√ñā+yu+si**].
(b) **Tāṇaṁ**-refuge [**tā+yu+si**].
(c) **Leṇaṁ**-cave, a safe place [**lī+yu+si**].

Multi-stem Roots: **ramu**-to enjoy, to abstain, **pisa**-to crush, **ikkha**-to see, **rakkha**-to protect, **lakkha**-to mark.

Example of the multi-stem roots:

(a) **Ramaṇaṁ**-enjoyment [**ramu+yu+si**],
Viramaṇaṁ-abstinance [**vi√ramu+yu+si**].
(b) **Pisuṇaṁ**-crushing [**pisa+yu+si**].
(c) **Ikkhaṇaṁ**-seeing [**ikkha+yu+si**],
Paccavekkhaṇaṁ-reflection [**pati+ava√ikkha+yu+si**].
(d) **Rakkhaṇaṁ**-protection [**rakkha+yu+si**].
(e) **Lakkhaṇaṁ**-mark [**lakkha+yu+si**].

(3) Certain *upasagga*-prefixed words
Those words prefixed with **pa**, **parā**, **pari** *upasagga*-particles changes their **n** into **ṇ**. Examples:

- [pa]
Paṇītaṁ-the best [**pa√nī+ta+si**],
Paṇāmo-bowing down as in an act of respect [**pa√namu+a+si**].

- [parā]
Parāyaṇaṁ-refuge [**parā √i** or **aya+yu+si**].

- [pari]
Pariṇāyako-leader, adviser [**pari √nī+ṇvu+si**].
Parimāṇaṁ-measure, extent, limit [**pari√ mā+yu+si**].

(4) certain nouns

Pokkharaṇī-lake, pond.

Note: Linguistic patterns found in these words and other words are not consistent in Pāḷi but in Sanskrit language, it is somewhat found to be consistent. As such, sometimes there may be quite a large number of words without this pattern despite being prefixed with such *upasagga*-particles. By clear and simple explanations, it is hoped that such seemingly complex patterns inherent in Pāḷi will become more clear and understandable for the students of Pāḷi.

5.24. GRAMMATICAL GREY AREAS AND DEVELOPMENT OF GRAMMATICAL SKILL

Despite having numerous morphological procedures in the Grammar texts, there are in fact some grey areas where a certain Pāḷi word and its applicable morphological rules and relevant procedures are not directly shown or clearly spelled out by means of a specific Sutta in the Pāḷi grammar texts. Such words are termed in the grammar texts as **anupadiṭṭha** (**i.e.** not directly indicated) or **anupapanna** (**i.e.** those in pending stage), **aniṭṭha** (**i.e.** uncompleted). However, this does not unnecessarily mean that such words cannot be brought to completion through due morphological procedures.

The students will slowly acquire the necessary thinking skill from the grammatical perspective and problem-solving capacity by studying and knowing various kinds of morphological procedures. Once this develops, students will be able to apply their grammatical skills and pertinent grammatical guess-work to find out a relevant morphological solution to the structural problem of words by having firm foundation on the knowledge of word-structure and relevant morphological steps of change. **The development of such grammatical skill and capacity to figure out a relevant grammatical strategy on the structural complexity of words is the purpose of studying and learning the grammar.**

Due to extensive scope and ways of various usage and broader structural patterns of the language, there will be certain words found in much wider areas of Pāḷi texts and extensive Pāḷi literature whose structural patterns and its relevant morphological procedures are not shown or directly mentioned in the grammar texts by grammarians. In case of such words, grammarians are quite far-sighted. They have not only formulated all applicable extensive rules regarding the common structural patterns of words in the grammar texts, but also formulated the important grammatical principles regarding such words by instituting all-purpose rules known as **mahāvutti** which means the great rule (or broad explanation). By invoking the powerful role of such multi-function Suttas for any necessary morphological function, any uncompleted word can be duly completed by applying the relevant morphological procedure.

5.25. THE LIST OF MAHĀVUTTI SUTTAS

There are a number of all-purpose ***mahāvutti-suttas*** shown in Kaccāyana Pāḷi Grammar. They are:

(1) **Anupadiṭṭhānaṁ vuttayogato**,
"That which is successful [as a correct form] based on [its] usage as spoken [in the texts], but is not established [by the regular rules], is called '*anupadiṭṭhānaṁ*' (irregular/not found by rule)."

(2) **Ya'danupapannā nipātanā sijjhanti,**
"And those irregular (*anupapannā*) and anomalous (*nipātanā*) forms are successful [i.e., considered correct]."

(3) **Tesu vuddhilopāgama vikāraviparītādesā ca,**
"In these [cases, the changes that make them correct include] strengthening (*vuddhi*), elision (*lopa*), augmentation (*āgama*), modification (*vikāra*), and metathesis/reverse substitution (*viparītādesa*), etc."

(4) **Kvaci dhātuvibhattipaccayānaṁ dīghaviparītādesalopāgamā ca,**
"In some cases, there is also lengthening (*dīgha*), metathesis (*viparītādesa*), elision (*lopa*), and augmentation (*āgama*) of the verbal roots (*dhātu*), terminations (*vibhatti*), and affixes *(paccaya)*."

(5) **Paccayā'daniṭṭhā nipātanā sijjhanti.**
"And the anomalous forms (*nipātanā*) [derived] from affixes (*paccaya*) up to the final [derived] noun (*niṭṭhā*) are successful [i.e., considered correct]."

Of these Suttas, students will see the function of Sutta 3 and 4 being frequently cited and applied in morphological explanation of some words in this book and also in various grammar books. However, it should be noted that other Suttas can also be functionally used as deemed necessary. Among such Suttas, **Tadamināḍīni**, Sutta number 47 of **saññādikaṇḍa** in Moggallāna Grammar is such a sutta. In Pāṇinī Grammar too, there is a Sutta (पृषोदरादीनि यथोपदिष्टम्) in 6-3-109 which is similar to **mahāvutti-sutta** in terms of such various functions. Both Sanskrit and Pāḷi grammarians have instituted such all-purpose Suttas in order to employ all applicable morphological procedures not specifically mentioned in the rules of grammar texts so that all explained functions stipulated by means of certain Suttas can be applied by invoking the great suttas as necessary.

6. GUIDE TO NOUN-ENDINGS & THE STUDY OF NOUNS

6.1. Seven Masculine Gender Noun Endings

In order to efficiently and systematically learn nouns, one need to know the noun-endings based on three genders. **A noun** basically **has its base-ending in a crude, unfinished stage** prior to it becomes a complete word. A keen Pāḷi student should know this base-ending of nouns which are grouped and classified in a specific header noun of three genders before proceeding further.

There are **seven** vowel endings for the masculine gender nouns. They are: (1) **a**-ending, (2) **ā**-ending, (3) **i**-ending, (4) **ī**-ending (5) **u**-ending, (6) **ū**-ending and (7) **o**-ending.

See the accompanying table. Note that there are some distinctive grouping of nouns in **a**-ending and **u**-ending nouns. They are **classified** as such **for the sake of ease and clarity in the study**.

Base vowel at the noun-stem		Ending vowel when complete in *ns*-case	Example Words	Note
a	Type I	**o**	Puriso, Buddho	Largest noun group
	Type II	**ā**	Pumā, Sakhā, Rājā, Attā, Brahmā	Limited number of similar nouns
	Type III	**aṁ, nto**	Gacchaṁ, gacchanto Caraṁ, caranto.	Large, suffix-based verbal-nouns
ā		**ā**	*Sā	Similar words not found much
i		**i**	Aggi	Large number of similar nouns
ī		**ī**	daṇḍī	Considerable number of similar nouns
u	Type I	**u**	bhikkhu	Considerable number of similar nouns
	Type II	**ā**	Satthā, bhātā	Specific suffix-based.
	Type III	**vā, mā**	Guṇavā, Satimā	Specific suffix-based.
ū		**ū**	Sayambhū	Mostly **rū** or **kvi**-suffix-based
o		**o**	*Go	No other similar nouns
Note: ā and **o**-ending nouns shown in asterisk (*) are the smallest group while type II **a**-ending nouns are limited.				

6.2. Three Noun groups which end in a specific suffix

There are **three masculine gender noun groups** which end in a vowel of the specific suffix. This vowel is a component part of the suffix. In Sanskrit grammars, such nouns are categorized in the **byañjananta** noun groups. [**byañjananta=byañjana**-consonant, **+anta**-ending]

They are:

(1) **nta**-suffixed semi-verbal nouns, shown as type III of **a**-ending nouns,

(2) **ntu**-suffixed nouns, shown as type III of **u**-ending nouns; **ratthu**, **rātu**, **ritu**, **tu** suffixed nouns, shown as type II of **u**-ending nouns.

6.3. Seven Neuter Gender Noun Endings

There are **seven** endings for the neuter gender nouns. They are: (1) **a**-ending, (2) **ā**-ending, (3) **i**-ending, (4) **ī**-ending (5) **u**-ending, (6) **ū**-ending and (7) **o**-ending. Please note that **most *a*-ending neuter nouns are often referred to as *aṁ*-ending by the scholars** to make it more distinctive and more reflective of its structure. See the table below.

Base vowel at the noun stem		Ending vowel when complete in *ns*-case	Example Words	Note
a	Type I	**aṁ**	cittaṁ	Largest noun group
	Type II	**aṁ, o**	manaṁ, mano	Masculine & Neuter mixed
ā		**aṁ**	*asaddhaṁ	Similar words are not much found in the texts.
i		**i**	aṭṭhi	Frequently found nouns
ī		**ī**	sukhakārī	Contextual gender
u		**u**	āyu	Frequently found nouns
ū		**ū**	*gotrabhū	Contextual gender
o		**u**	*cittagu	Not much found in the texts.
Note: Those shown in asterisk (*) are the smallest and insignificant noun groups. Neuter nouns are quite easy to study.				

6.4. Six Feminine Gender Noun Endings

There are **six** endings for the feminine gender nouns. They are: (1) **ā**-ending, (2) **i**-ending, (3) **ī**-ending (4) **u**-ending (5) **ū**-ending and (6) **o**-ending. **Note:** The word "**go**" is shown as feminine gender **o**-ending in Saddanīti & Rūpasiddhi.

Base vowel at the noun stem	Ending vowel when complete in *ns*-case	Example	Note
Ā	**ā**	**Kaññā**	Large noun group
I	**i**	**Ratti**	Large noun group
Ī	**ī**	**Nadī**	Large noun group
U	**u**	**Yāgu**	Large noun group
Ū	**ū**	**Vadhū**	Large noun group
O	**ī**	**Gāvī**-female cow	Smallest noun group
Note: Gāvī is similarly inflected as in **nadī** without irregular words. So, it is not shown in the **o**-ending separately.			

6.5. The Study of Masculine Gender Nouns

(Necessary Steps, Methods and Order of Nouns to give priority in the Study)

(1) Before studying nouns, one strictly **needs to familiarize with case-endings of nouns**.
To do this, one should **try to memorize all fourteen case-endings of each case** and try to **remember both terms of seven cases in English/Vietnamese as well as in Pāḷi** together with the skill to **distinguish between singular and plural of each case**.

(2) Try to **go through the declined word-forms of each case and recite aloud** up to the locative case **repeatedly back and forth until you are able to say them without having to read** frequently. **This oral drill is necessary as it can help learn well and remember** the order of the declined words according to their case-endings. Also, try to know how many singular & plural word-forms are there in each case. This will help in gaining a thorough familiarization.

(3) Next step is to look into why these words in each case are differently declined. To be able to figure out, you need to look for SMPs and try to understand the function and rule of relevant Sutta shown in SMP. You can do this step by looking into the relevant Sutta in the Kaccāyana Pāḷi Grammar, English/Vietnamese translation, Vol II. Once you have a rough generalized understanding regarding the structural change of the word-form from the base plus the applied case-ending such as **si**, **yo** etc. to a completed word-form, then you have made some real progress! Remember that you do not need to have a thorough understanding like an academic. Do this step on a case by case basis, not all the cases at the same time at one go. Start with one case at a time. (You can take this step before taking step three if you wish to go into structural patterns first so that it is much more easier to recite and remember well without much toiling around).

(4) After making sure that all word forms have been familiarized well, you can go ahead with trying to interpret or understand the possible meaning and the role of each case in a sentence. This can be done by looking at the section under the heading of 7.8. **The Meaning and Use of Case-endings** together with an explanation table shown.

(5) Next step: try on your own to decline some words contained in the verse. This will be not be a big problem if the student have studied the first declension of header word well. All words in the verse are to be declined in the same way. Besides, there are no irregular word-forms too. The irregular word-forms are specially declined words which are different from most other words. So, it is quite easy to practice in declining these words from the verse.

(6) Next step: **try to test one's knowledge by reading the relevant basic Pāḷi reader.** If one can roughly make sense of each sentence and understand little by little, then one can be sure of making some progress!

At this point, it can be said that the study of type I, **a**-ending nouns is almost formally done but needs further repeated orientation and familiarization from time to time by following recommended steps.

6.6. The Priority Order of Nouns to Study

(Masculine Gender Nouns)

Three simple nouns with the basic vowel-endings

The study of masculine gender nouns should be started with:

(a) Type I, **a**-ending nouns,
(b) **i**-ending nouns,
(c) Type I, **u**-ending nouns.

These are simple nouns with the basic vowel-endings. They also **form the backbone of declined noun word-forms** and are **quite easy to begin with** for all beginner students. If and when a student had made a thorough study of these nouns, **ī**-ending and **ū**-ending nouns will be also a lot easier.

Follow the recommended six steps shown above. Notice carefully in which cases the base-vowel **i** & **u** are lengthened. You will find that **i** & **u** are lengthened in the plural cases.

6.6.1. ī-ending and ū-ending nouns

If **i**-ending and **u**-ending nouns have been thoroughly studied to some extent, **ī**-ending and **ū**-ending nouns are quite easy to learn for a student. Therefore, one can proceed to study **ī**-ending and **ū**-ending nouns if one wishes so.

Notice carefully in which cases the base-vowels **ī** & **ū** are shortened. You will find that both **ī** & **ū** are shortened in singular cases, leaving the plural cases as it is by just adding the necessary case such as **hi**, **naṁ** and **su** etc,. It is quite interesting to note such subtle nuances of the language. Type II, Type III **a**-ending nouns and **ā**-ending nouns are to be skipped and to be studied later after these three basic nouns.

6.6.2. Reasons:

(1) Type II noun group is not as large as type I **a**-ending noun group. Besides, there are some special word-forms in type II **a**-ending noun group though it has some similar word-forms like type I **a**-ending nouns.

(2) Type III **a**-ending noun group is a very unique, large noun group structured with the present participle suffix **anta**. It will surely need some more time to focus on the unique structural patterns of this suffix **anta** along with the applicable rules of relevant Suttas.
(3) The **ā**-ending masculine gender nouns are, as a matter of practical use, not significantly important as there are **only a few similar words** found in the Pāḷi texts.

Also, skip type II & III **u**-ending nouns as they are unique nouns. A student needs to take some sufficient amount of time and clear focus on these nouns in order to familiarize and understand the structural patterns of these nouns.

6.7. STUDY OF SPECIAL NOUNS

(a) Type III a-ending nouns, (b) Type II, (c) Type III u-ending nouns are called special nouns because they are structured with specific suffixes and have unique structural patterns. Of these three, **type III a-ending nouns** and **type III u-ending nouns have close relationship** in matters of morphological procedure. So, the students will find some similar unique structural patterns in these two noun groups.
The grammarians have stipulated to recognize **nta**-suffixed words which belong to type III **a**-ending nouns as **ntu**-suffixed words so that their morphological procedure can be carried out in such a way that most of these **nta** and **ntu** suffixed words share similar structural patterns when they become the complete words.

6.7.1. Start with type III u-ending nouns

After one had studied the basic nouns of simple vowel-endings, one can go ahead to study type III, **u**-ending nouns. Note that this noun group is one of the large noun group extensively found in the Pāḷi texts. It is also unique in its structure because it is based on the suffixes which signify either quality or possession or measurement. Without understanding the structural dynamics of these nouns, one will be like groping for the way in a big, thick forest, not knowing where to go. Knowing the unique pattern of the words will help the students to determine the case-ending and the relevant meaning of the word.

When one starts studying such type of special nouns, one needs not push oneself too much. It needs more time, patience, perseverance and dedication to study these noun groups.

(1) Be calm and relaxed to familiarize with word-forms in each case. Initially, it is not necessary to make efforts to remember and recite all declined word forms as recommended.
(2) Find out and note down how many singular and plural word-forms are there in each case.
(3) Then, consult with SMP and figure out the possible morphological procedure to have at least some vague, generalized understanding as to how the word is brought to completion. This will help students a lot in familiarizing with the structural pattern of the word.

Once the student is quite well familiarized with the words, then follow other recommended steps.

6.7.2. Then, study type III a-ending nouns

After the study of type III **u**-ending nouns have been done thoroughly, then continue to study type III **a**-ending nouns because **these two noun groups share some similar morphological procedures**. There will be not much difficulty to learn this type III, **a**-ending noun group if a student have had a firm grasp of type III, **u**-ending nouns. Take some more time to study this noun group as it is also one of the large noun group frequently found in the Pāḷi texts.

6.7.3. Then, study type II, u-ending nouns

The type II, **u**-ending nouns are not related to both type III **a**-ending nouns and **u**-ending nouns in terms of morphological procedure as well as the structural patterns. Besides, type II **u**-ending noun group is a relatively smaller noun group than the type III **u**-ending and **a**-ending nouns.

Except for **tu**-suffixed nouns, most type II **u**-ending nouns are limited in terms of having similar nouns found throughout Pāḷi texts. Moreover, all type II **u**-ending nouns including **tu**-suffixed nouns, have fixed patterns of the structural change. As such, it is not difficult as one may expect. Note that **tu-suffixed type II u-ending nouns are found numerous and aplenty in the Buddhist Pāḷi texts** as all of them are structured with various kinds of roots and **tu**-suffix. They also share similar structural patterns of **satthu**, the main header word of the noun group. Follow all the seven steps as recommended to familiarize well and develop the declension skill of these nouns.

6.7.4. Three Remaining Noun Groups

(Type II **a**-ending nouns, **ā**-ending noun and **o**-ending nouns)

Study these three noun groups as a last phase of study.

Type II **a-ending Nouns**

Of the **three** nouns, study the type II, **a**-ending nouns first.

These nouns are frequently found in the Pāḷi texts and also have quite a good number of similar words. Note that, based on two different Suttas, **these nouns are divided into two header words** into which other similar words are coherently grouped for easy learning. With the exception of some special word-forms in each word, they all share somewhat similar, albeit not identical structural patterns and morphological procedures. Follow the recommended points until one becomes well familiar with these nouns.

6.7.4.1. ā-ending Nouns

This noun group is the **smallest** and quite **insignificant noun group** as there are not much similar nouns belonging to this group. It is also comparatively similar to type II **a**-ending header noun "**puma**" in terms of structural pattern and morphological procedure. So, it can be said that they have close affinity to each other even though they are in different grouping. The study of this noun group is quite simple and easy if one is already familiar with "**puma**." While **puma** has some different word-forms, this noun has more simpler word-forms.

6.7.4.2. o-ending Nouns

O-ending nouns are uniquely special in that they are different from other nouns except in having some similar basic patterns. This means that they are quite different from other nouns as they have their unique structural patterns of having an **ava** or **āva** function and other unique patterns applicable through the rules of Suttas in the relevant cases.

If one check SMPs and figure out how they are completed, then everything will be quite easy to understand and progress in one's learning journey quite smoothly.

6.8. THE STUDY OF NEUTER GENDER NOUNS

(Necessary Steps, Methods and Order of Nouns to give priority in the Study)

The priority Order of Neuter Gender Nouns to Study

If one had made a patient and thorough effort in the study of masculine gender nouns, neuter gender nouns are quite easy to study. There are no complex nouns in neuter noun group except having two types in **aṁ**-ending group. See the order of nouns to give priority for study in the table below. Those in asterisk are important ones. Only casual study is needed for noun groups 6, 7 and 8, as they are not much important.

Priority	Ending vowel	Example Words	Note
*1	Type I, **aṁ**-ending nouns	cittaṁ	Largest noun group
*2	Type II, **o,** **aṁ**-ending nouns	manaṁ, mano	Masculine & Neuter mixed
*3	**i**-ending nouns	aṭṭhi	Similar words in the Pāḷi texts
*4	**ī**-ending nouns	sukhakārī	Contextual gender
*5	**u**-ending nouns	āyu	Similar words frequently found
6	**ū**-ending nouns	gotrabhū	Contextual gender
7	**ā**-ending nouns	asaddhaṁ	Not important
8	**o**-ending nouns	cittagu	Not much found in the Pāḷi texts.

6.9. THE STUDY FEMININE GENDER NOUNS

(Necessary Steps, Methods and Order of Nouns to give priority in the Study)

The Order of Feminine Gender Nouns to Study

The feminine gender nouns are also quite easy to study. There are no complex nouns in the whole noun group except having some special word-forms in **i**-ending, **ī**-ending noun group.

(a) Start with **ā**-ending nouns.

(b) Then, continue with **i**, **u** ending nouns.

(c) After one becomes well familiarized with both **i** and **u**-ending nouns, the study of **ī**, **ū**-ending nouns will proceed more smoothly and easily. Follow the recommended steps.

Order	Ending vowel	Example Words	Note
1	**ā**-ending nouns	Kaññā	Largest noun group
2	**i**-ending nouns	Ratti	Many similar words
3	**u**-ending nouns	Yāgu	Many similar words
4	**ī**-ending nouns	Nadī	Many similar words
5	**ū**-ending nouns	Vadhū	Many similar words

6.10. THE STUDY OF GENDERLESS PRONOUNS

The **two Pāḷi pronouns, tumha**-you and **amha**-me, **are without a specific gender** as they are like unisex which can be used for both female and male genders in matters of reference in the Pāḷi texts. These two are called **aliṅga-nāma** which means 'genderless nouns'. There are no complex nouns in the whole noun group except having distinctive word-forms in each case as stipulated by the rules of applicable Suttas. Besides, the rule of Suttas are also very clearly stated regarding how to transform the applied case-ending and the base pronoun-stem **tumha** and **amha**. One needs to study these distinctive word-forms in each case carefully to familiarize with word-forms in each case. Students will find that some words are similarly structured as in **purisa** such as **tumhehi, tumhesu, amhehi, amhesu** and so on.

First, consult SMP for words in each case and try to understand how the words are completed. Once you have a clear idea or understanding on the word-forms, follow all the recommended steps including the **repeated oral drill** to familiarize with the words. Remember not to push yourself too much in doing all this. Perseverance will eventually pay off better results in the long-term study.

6.11. THE STUDY OF SABBANĀMA NOUNS

Three basic endings of *Sabbanāma*-nouns

There are only three endings:
(a) **two a** & **u vowel endings** and
(b) **one ṁ-ending** called **niggahitanta** in *sabbanāma* Nouns.

(1) The majority of *sabbanāma* nouns are **a**-ending nouns.
(2) But, note that indefinite pronoun ***amu** ends in an **u**-vowel.
(3) The interrogative* **kiṁ** ends in a *niggahita* dot **ṁ**.
[**niggahitanta**=**niggahita**-dot, **+anta**-ending].

There are some special word-forms which can be checked in the relevant sections of a specific *sabbanāma* noun. The study of these special word-forms are also quite easy as extensive reference of applicable Suttas are shown alongside in each section.

For the most part, it can be said that **majority of sabbanāma nouns are similarly inflected in three genders as shown in purisa, citta** and **kaññā** even though there are different word-forms in some cases. There will be not much problem and difficulty for the students because basic structure and most morphological procedures are not much different from those studied in the preceding section of nouns. If one refers to and consults SMPs and understands both the rule and function of the special Suttas applicable for certain *sabbanāma* nouns, the study of *sabbanāma* nouns is like a pleasant rehash and review of the previous sections which will reinforce one's grammatical knowledge eventually.

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7. MASCULINE GENDER NOUNS

Preliminary Guide on the Standard Morphological Procedures

to complete the word **purisa** in all cases

(1) NOMINATIVE CASE

Note: Do not forget to erase final redundant vowel of the base noun-stem in most word-forms where necessary.

Puriso
By Sutta 284, a nominative singular case **si** is applied after **purisa**> **purisa+<u>si</u>**. Change **si** into **o** by Sutta 104>**purisa+o**. Then, component vowel **a** of **purisa** is erased by Sutta 83> **puriso**.

Purisā
By Sutta 284, a nominative plural case **yo** is applied after **purisa**> **purisa+<u>yo</u>**. Change **yo** into **ā** by Sutta 107>**purisa+ā**. Then, **a** of **purisa** is erased by Sutta 83> **purisā**.

(2) VOCATIVE CASE

Bho Purisa!
By Sutta 285, a singular case **si** is applied after **purisa**> **purisa+si**. Name this **si** as a **ga**-named **si** by Sutta 57, thus it becomes an **<u>ālapana si</u>**, **i.e.** <u>vocative **si**</u>. Then, delete **si** by Sutta 220>**purisa**. **Note:** In *Tha-bye-gan* reference book and Kaccāyana, it is said to change **a** of **purisa** into **ā** by Sutta 244> **purisā+si** and shorten that **ā** into **a** again by Sutta 246> **purisa+si** and delete **si** by Sutta 220.
Bho Purisā!
By Sutta 285, a singular case **si** is applied after **purisa**> **purisa+<u>si</u>**. Name this **si** as a **ga**-named **si** by Sutta 57, thus it becomes an **<u>ālapana si</u>**, **i.e.** <u>vocative **si**</u>. Change **a** of **purisa** into **ā** by Sutta 244> **purisā+si**. Delete **si** by Sutta 220> **Purisā**. **Note:** Usage of this word-form is not widely found in the canonical texts but included as it was shown in the grammatical texts.

Bhonto **Purisā**!
By Sutta 285, a vocative plural case **yo** is applied after **purisa**> **purisa+yo**. Change **yo** into **ā** by Sutta 107>**purisa+ā**. Then, **a** of **purisa** is erased by Sutta 83> **purisā**.

(3) ACCUSATIVE CASE

Purisaṁ
By Sutta 297, an accusative singular case **aṁ** is applied after **purisa**> **purisa+aṁ**. Then, **a** of **purisa** is erased by Sutta 83> **puris+aṁ**.

Purise
By Sutta 297, an accusative plural case **yo** is applied after **purisa**> **purisa+yo**. Change **yo** into **e** by Sutta 107>**purisa+e**. Then, **a** of purisa is erased by Sutta 83> **purise**.

(4) INSTRUMENTAL CASE

Purisena
By Sutta 286, an instrumental singular case **nā** is applied after **purisa**>**purisa+nā**. Change **nā** into **ena** by Sutta 103> **purisa+ena**. Then, **a** of **purisa** is erased by Sutta 83> **puris+ena**.

Purisehi
By Sutta 286, an instrumental plural case **hi** is applied after **purisa**>**purisa+hi**. Change **a** of **purisa** into **e** by Sutta 101>**purise+hi**.
Purisebhi
By Sutta 286, an instrumental plural case **hi** is applied after **purisa**>**purisa**+**hi**. Change **a** of **purisa** into **e** by Sutta 101>**purise+hi**. Change **hi** into **bhi** by Sutta 99>**purise+bhi**.

(5) DATIVE CASE

Purisassa
By Sutta 293, a dative singular case **sa** is applied after **purisa**> **purisa+sa**. Insert an additional consonant **s** in the front of **sa** by Sutta 61>**purisa+s+sa**.
Purisāya
*(This **āya**-feature is for purpose, result-descriptive usage only)* By Sutta 293, a dative singular case **sa** is applied after **purisa**> **purisa+sa**. Change **sa** into **āya** by Sutta 109>**purisa+āya**. Then, **a** of **purisa** is erased by Sutta 83>**purisāya**.

Purisānaṁ
By Sutta 293, a dative plural case **naṁ** is applied after **purisa**> **purisa+naṁ**. Then, lengthen **a** of **purisa** into **ā** by Sutta 89>**purisā+naṁ**.

(6) ABLATIVE CASE

Purisasmā
By Sutta 295, an ablative singular case **smā** is applied after **purisa**> **purisa+smā**. **Note:** This word is quite simple which needs applying the case-ending only.
Purisamhā
By Sutta 295, an ablative singular case **smā** is applied after **purisa**>**purisa+smā**. Change **smā** into **mhā** by Sutta 99>**purisa+mhā**.
Purisā
By Sutta 295, an ablative singular case **smā** is applied after **purisa**>**purisa+smā**. Change **smā** into **ā** by Sutta 108>**purisa+ā**. Then, **a** of **purisa** is erased by Sutta 83>**puris+ā**.

Purisehi
By Sutta 295, an ablative plural case **hi** is applied after **purisa**> **purisa+hi**. Change **a** of **purisa** into **e** by Sutta 101>**purise+hi**.
Purisebhi
By Sutta 295, an ablative plural case **hi** is applied after **purisa**> **purisa+hi**. Change **a** of purisa into **e** by Sutta 101>**purise+hi**. Change **hi** into **bhi** by Sutta 99>**purise+bhi**.

(7) GENITIVE CASE

Purisassa
By Sutta 301, a genitive singular case **sa** is applied after **purisa**>**purisa+sa** *(as shown before)*.

Purisānaṁ
By Sutta 301, a genitive plural case **naṁ** applied after **purisa**> **purisa+naṁ** (as shown before). **Note:** All morphological procedures are the same as in **dative case**, except Sutta which applies the genitive case-ending.

(8) LOCATIVE CASE

Purisasmiṁ
By Sutta 302, a locative singular case **smiṁ** is applied after **purisa**> **purisa+smiṁ**. **Note:** This word also needs applying the case-ending only.
Purisamhi
By Sutta 302, a locative singular case **smiṁ** is applied after **purisa**>**purisa+smiṁ**. Change **smiṁ** into **mhi** by Sutta 99>**purisa+mhi**.
Purise
By Sutta 302, a locative singular case **smiṁ** is applied after **purisa**>**purisa+smiṁ**. Change **smiṁ** into **e** by Sutta 108>**purisa+e**.

Purisesu
By Sutta 302, a locative plural case **su** is applied after **purisa**> **purisa+su**. Change **a** of **purisa** into **e** by Sutta 101>**purise+su**.

Note: This is only a sample explanation for the word "**purisa**" which is basically similar to other remaining nouns though any specific morphological procedure required for a specific noun may differ based on the rules of necessary Sutta, its relevant gender, the ending vowel and the numbers.

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LESSON 1
MASCULINE GENDER NOUNS
Puṁliṅga, a-kāranta sadda
Masculine Gender,
a-ending nouns, Type (I)
Purisa-group nouns

Purisa-man

General Aspects
The masculine gender **a**-ending nouns, which share similar morphological procedure of the word "**Purisa**-man" in each of seven case-endings, are called **purisa-group** nouns.
All nouns shown in type I, usually end in an **o** when all morphological procedures are done and become a complete word in the nominative singular case word-forms.

Base crude structure in the nominative-singular case: **purisa+si**. **si** is transformed into "**o**" as per rule of Sutta 104 and thus it becomes "**puriso**" ending in an **o**. Here, "**o**" symbolizes the masculine gender of all **a**-ending nouns of **Purisa**-group.
See the verse shown to understand this fact. All the words are shown in an "**o**-ending" to be grammatically easily identified in such a group.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Puriso	Purisā
Voc	Bho Purisa, Bho Purisā	Bhonto Purisā
Acc	Purisaṁ	Purise
Ins	Purisena	Purisehi, Purisebhi
Dat	Purisassa, ***Purisāya**	Purisānaṁ
Abl	Purisasmā, Purisamhā, Purisā	Purisehi, Purisebhi
Gen	Purisassa	Purisānaṁ
Loc	Purisasmiṁ, Purisamhi, Purise	Purisesu

Note: Bho and **Bhonto** are added to show the vocative-case of the words. Sometimes the word "**He**-pronounced *hay*" is also used.

*Purisāya is a special use dative singular case which signifies purpose and result:

Besides using as an ordinary noun, dative singular case "**sa**" is frequently used as purpose-descriptive to-infinitive noun in major Buddhist Pāḷi texts. The word ***purisāya** with an "**āya**" function (See Sutta 109) is a special-use dative singular case example. It is applicable only when expressing the purpose for any **a-ending masculine** or **neuter** gender nouns whose meaning is either a specific purpose or a condition such as happiness (**sukha**), suffering (**dukkha**), or the wellbeing (**hita**) etc. For feminine gender nouns, this **āya**-function is not required. Instead of it, only ordinary dative-singular case words with **āya**-function (for **ā**-ending nouns), **yā**-function (for **i**, **ī**-ending nouns) is used to express this meaning.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Puriso (104, 83)	(np) Purisā (107, 83)
(vs) Bho Purisa (57, 220), Bho Purisā (57, 244, 220)	(vp) Bhonto Purisā (107, 83)
(as) Purisaṁ (83)	(ap) Purise (107, 83)
(is) Purisena (103, 83)	(ip) Purisehi (101), Purisebhi (101, 99)
(ds) Purisassa (61) ***Purisāya** (109, 83)	(dp) Purisānaṁ (89)
(abs) Purisasmā (NSP), Purisamhā (99), Purisā (108, 83)	(abp) Purisehi, Purisebhi (same as above)
(gs) Purisassa (61)	(gp) Purisānaṁ (89)
(ls) Purisasmiṁ (NSP), Purisamhi (99), Purise (108, 83)	(lp) Purisesu (101)

Note: The numbers indicate the applicable Sutta to use for necessary morphological procedure of the word. NSP means **N**o **S**pecific Morphological **P**rocedure required.

SIMILAR NOUNS SHOWN IN THE VERSE

Buddho Dhammo Saṅgho Poso, Devo ca Manusso Naro
Brahmaṇo Samaṇo cāpi, vihāro tu Gāmo Loko
Sugato Sīho Cando ca, Lobha-dosa-mohā'pi ca
Nāga-yakkhā ca Gandhabbā, Purisā'digaṇā Matā.

[Translation]

Buddha, Dhamma, Saṅgha, Posa, Deva, Manussa, Nara, Brahmaṇa, Samaṇa, Vihāra, Gāma, Loka, Sugata, Sīha, Canda, Lobha, Dosa, Moha, Nāga, Yakkha, Gandhabba and so on are to be known as **Purisa**-group nouns and similarly declined.

[Word Meaning, WM]

Buddho-the perfectly enlightened holy one, the knower of truth.
Dhammo-the sacred teachings of Buddha, truth,
Saṅgho-community,
Poso-male-man, a living being,
Devo-a celestial being, rain,
Manusso, Naro-human being,
Brahmaṇo-brāhmin,
Samaṇo-monk, (**ca**, **api**-means also).
vihāro-temple,
(**tu** is an expletive decorative word with no meaning)
Gāmo-village,
Loko-the world, living beings in it,
Sugato-the speaker of wholesome words **i.e.** Buddha,
Sīho-lion,
Cando-moon,
Lobha-greed,
Dosa-anger,
Moha-ignorance (**lobha, dosa, moha+api+ca**),
Nāga-serpent,
Yakkha-demon,
Gandhabba-celestial artiste,
(**ca**, **api**-means also. **purisādigaṇā**-as the **purisa** group. **matā**-known, should be known).

[Words not shown in the verse]

āhāro-food,	**ākāso**-sky (open space),
āloko-light,	**asso**-horse,
āvāṭo-hole, pit, trench	**coro**-thief,
kāyo-body,	**kūpo**-well,
goṇo-cattle, ox	**deho**-body,
mitto-friend,	**odano**-rice,
pādo-foot,	**pāsāṇo**-stone,
putto-son,	**rukkho**-tree,
sakuṇo-bird,	**sūriyo**-sun,
vaṇijo-merchant.	**sunakho**-**soṇo**-dog,
kumāro-young boy,	**maggo**-road, path,
pabbato-mountain,	**amacco**-minister of king, a friend,
mātugāmo-mother-folk, woman,	**orodho**-harem, harem lady, wife of the king
patto-bowl (in case it means the leaves of tree, it is neuter gender),	
sammāsambuddho-**sambuddho**-perfectly enlightened Buddha	

Note: Like the word **mātugāmo**, the word "**dāro**-wife" is also of masculine gender even though the meaning is feminine.

****

CLARIFICATION TABLE

See the accompanying table shown to easily understand how a noun undergoes various stages of morphological process of change as explained in the grammatical texts.

Where do morphological changes occur: Either in the ending vowel or the applied case-ending known as ***vibhatti***. (2 points of change).

Case	Number	Base vowel & case-ending	Change	Applicable Sutta
Nom	**si**	a+si	o	104
	yo	a+yo	ā	107
Voc	**si**	a+si	a, ā	57-220, 57-244-220
	yo	a+yo	ā	107
Acc	**aṁ**	a+aṁ		
	yo	a+yo	e	107
Ins	**nā**	a+nā	ena	103
	hi	a+hi	a>e hi>bhi	(purisehi)101 purisebhi(99-101)
Dat & Gen	**sa**	a+sa	extra "**s**" inserted sa>āya	purisassa (61) purisāya (109)
	naṁ	a+naṁ	a>ā	89
Abl	**smā**	a+smā	smā mhā ā	purisamhā (99) purisā (108)
	hi	a+hi	a>e hi>bhi	Same as in Instrumental plural case
Loc	**smiṁ**	a+smiṁ	smiṁ smiṁ>mhi a>e	purisamhi (99) purise (108)
	su	a+su	a>e	101

****

ATTHA (Multi-use, of various meaning word)

The word **attha** is similarly declined and frequently found in Pāḷi texts. It also has various uses. Shown below are some important things which should be learned by students. This **a**-ending, masculine gender word (**attha**) has multiple-uses in the Pāḷi texts. The most frequent usage is **to- infinitive**, which expresses purpose, result, wish and the benefit depending on the context. A neuter gender **attha** is also occasionally found in the Pāḷi texts.

Attha-meaning, wish (Masculine Gender)

Case	Singular	Plural
Nom	Attho	Atthā
Acc	Atthaṁ	Atthe
Ins	Atthena	Atthehi, Atthebhi
Dat	Atthassa, ***Atthāya**	Atthānaṁ
Abl	Atthasmā, Atthamhā, Atthā	Atthehi, Atthebhi
Gen	Attassa	Atthānaṁ
Loc	Atthasmiṁ, Atthamhi, Atthe	Atthesu

Note: Morphological procedure for most words are similar to **purisa** except ***atthāya**.

***atthāya** [**attha+sa**, dative singular case-ending **sa** is changed into **āya** by Sutta 109> **attha+āya**. Then, the redundant final component vowel **a** of noun stem-base attha is deleted by Sutta 83> **atth+āya**].

ATTHA (Neuter Gender)

Case	Singular	Plural
Nom	Atthaṁ (219, 83)	Atthāni (218, 88)
Acc	Atthaṁ (NSP)	Atthe (107, 83), Atthāni (218, 88)

Note: Refer to the word **citta** in neuter gender regarding necessary morphological procedures. All remaining examples of declined word-forms starting from **instrumental** to **locative** case, are similar to **purisa**-group nouns.

THE MEANINGS OF THE WORD **ATTHA**

Pāḷi Verse

Attho tu bhāsita'tthe ca, icchākhayakiccesu ca
hite ca ani'tthiliṅge, pāvacanamhi dissati.

[Translation]

The word "**attha**" in the Buddhist texts is found to mean:
(a) the meaning of a word, ***bhāsitattha***
(b) purpose, wish, need or result, ***icchā***
(c) disappearance or cessation, ***khaya***
(d) something to do such as a matter or a duty, ***kicca*** and
(e) the wellbeing, ***hita***.
It is of non-feminine gender (**ani'tthiliṅga**). **i.e.** masculine and neuter genders. (5 meanings)
(1) **bhāsitatthe-bhāsita**-said, spoken word, **+attha**-meaning
(2) **pāvacanamhi**-in Buddha's word, *i.e.* Buddhist text, **pāvacana+smiṁ**. [**dissati**-seen, **disa+ya+te**].

Examples of each definition:

(a) The meaning of a word spoken

Ayaṁ *(ns)* **imassa** (*gs*) **bhāsitassa** (*gs*) **attho** (*nv*).
(Kūṭadanta-sutta, Dīghanikāya Pāḷi)
This, of this, spoken word, meaning [WWT]
This is the meaning of this spoken word. [LT]

(b) Wish, need,

Na me (*ds*) **dhanena** *(is)* **attho** (*nv*).
(*Paṇḍita-sāmaṇera vatthu, Dhammapada-aṭṭhakathā)*
Not, my, by wealth, need. [WWT]
I don't need wealth. [LT]

(c) Disappearance, Cessation

Sūriyo *(ns)* **atthaṁ** *(as)* **gacchati** *(āv)*.
(Mahā āṭānāṭiya Sutta commentary, Dīghanikāya Text)
Sun, to disappearance, goes [WWT]
The sun sets. [LT]

(d) Something to do, a case, a matter.

Atthamhi *(ls)* **jātamhi**(*ls*) **sukhā** (*nv*) **sahāyā** (*ns*).
(Māra-vatthu, Dhammapada Pāḷi)
When matter, when arises, happy, friend [WWT]
Having a (helping) friend is joyous when an (important) matter arises.[LT]

Note: This is a **lakkhaṇa** (Marker, concurrent) sentence-structure.

How to use dative-singular-case derivative ĀYA & the word ATTHA

In Pāḷi language, dative singular case in **āya**-feature and the word **attha** are used to express wish or purpose or an intended result.

(1) Dative singular case noun in an ĀYA-feature:

Structure formula: a-ending noun, **+sa** (Dative singular case **sa** changed to **āya** per Sutta 109)

Note: Only masculine and neuter gender, **a**-ending common nouns are applicable.

Example: **Sukha**-happiness, **+āya**-for. **Hita**-wellbeing, **+āya**-for. The last vowel **a** is erased>**Sukhāya**-for happiness. **Hitāya**-for wellbeing.

(2) The word ATTHA in dative singular case either in ĀYA-feature or TTHAṀ-feature.

(a) attha in an **āya**-feature. Example:
Devamanussānaṁ-of/for deities and men, **atthāya**-for benefit.

(b) tthaṁ is used in place of **āya**. Example:
sukh**atthaṁ**-for benefit. hit**atthaṁ**-for wellbeing.

Refer to Sutta 109, Kaccāyana Pāḷi Grammar, regarding **āya** and **tthaṁ** feature.

Below are examples of ***dative singular case*** in **āya**, **tthaṁ**-features, shown underlined.

1. **Buddho** *(ns)* **sattānaṁ** *(gp)* **hit<u>āya</u>** *(ds)* **sukh<u>āya</u>** *(ds)* **loke** *(ls)* **uppajjati** *(āv)*.
   Buddha, of living beings, for/of the wellbeing, for the happiness, in the world, arises [WWT].
   Buddha arises in the world for the wellbeing, for the happiness of living beings [LT].

2. **Buddho sattānaṁ hita<u>ttha</u>ṁ sukha<u>ttha</u>ṁ loke uppajjati.**
   (The meaning and cases are similar to previous sentence except **tthaṁ**-function being applied to **sa**-case).

Example of the word "**attha**" in an **āya**-function:

3. **atth<u>āya</u>** *(ds)* **vo** *(gp, dp)* **bhavissāmi** *(āv)*.
   [Ambaṭṭha-sutta, sīlakkhandha-vagga Pāḷi].
   For the benefit, of you, (I) will be. [WWT].
   I will be (doing) for your benefit. [LT].

LESSON 2

Puṁliṅga, a-kāranta sadda

Masculine Gender,
a-ending nouns, Type (II)
Pumā-group nouns

General Aspects

The masculine gender **a**-ending nouns, which share either the prevalent basic characteristics of morphological procedures or the common structural patterns of Pumā in seven case-endings are called **pumā-group** nouns.

All nouns shown in type II, usually end in an **ā** when necessary morphological procedures are done and become a complete word in the nominative singular case word-forms.

This noun group has two header-words:
(a) **PUMĀ** and (b) **RĀJĀ**.

PUMĀ-group consists of **maghavā**, **yuvā** and **addhā**, **muddhā** (4).
RĀJĀ-group consists of **brahmā**, **sakhā**, **attā** and **ātumā** (4).

Even though shown under two header words, most nouns in this group are similar in fundamental structure in most cases with the exception of special word-forms applicable through specific Suttas such as those found in **rājā, brahmā** and **sakhā**. (These words have specific Suttas).

Basic crude structure in the nominative-singular case is
puma+si.

The case-ending **si**, together with the component vowel "**a**" of "**puma**," is transformed into "**ā**" as per the rule of Sutta 152. Thus it becomes "**pumā**" ending in an **ā.**

Here "**ā**" symbolizes the masculine gender **a**-ending nouns of **Pumā**-group. To make it easier to understand, the **distinctive word-forms**, which are unique to this group, **are shown in asterisk**. The rest are similar to the previous purisa-group nouns. Note that there are **only two main patterns**: **a** and **āna** in this group. Therefore, only pum**a** & Pum**āna** are easily noticeable.

PUMĀ-man, male

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	*Pumā, Pumo	Pumā, *Pumāno
Voc	Bho Puma, Pumā, *Pumaṁ	Bhonto Pumā, *Pumāno
Acc	Pumaṁ, *Pumānaṁ	Pume, *Pumāno
Ins	Pumena, *Pumunā *Pumānā	Pumehi-Pumebhi, *Pumānehi-Pumānebhi
Dat&Gen	Pumassa, *Pumuno	Pumānaṁ
Abl	Pumasmā, Pumamhā, Pumā, *Pumunā, *Pumānā	Pumehi-Pumebhi, *Pumānehi-Pumānebhi
Loc	Pumasmiṁ, Pumamhi, Pume, *Pumāne	*Pumānesu, Pumesu, *Pumāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Pumā (152), Pumo (104)	(np) Pumā (107), Pumāno (155)
(vs) Puma (57, 244, 246, 220), Pumā (57, 244, 220), Pumaṁ (153)	(vp) Pumā (107), Pumāno (155)
(as) Pumaṁ (NSP), Pumānaṁ (188)	(ap) Pume (107), Pumāno (155)
(is) Pumena (103), Pumunā (159) Pumānā (159)	(ip) Pumehi (101), Pumebhi (101, 99), Pumānehi (157, 101), Pumānebhi (157, 101, 99)
(ds, gs) Pumassa (61), Pumuno (Change "**a**" of pum**a** into "**u**" by "**ca**" of 157 and term it "**la**" by 58, 117)	(dp, gp) Pumānaṁ (89)
(abs) Pumasmā (NSP), Pumamhā (99), Pumā (108), Pumunā (Change "**a**" of pum**a** into "**u**" by "**ca**" of 157, 270), Pumānā (270, 159)	(abp) Pumehi-Pumebhi, Pumānehi-Pumānebhi (same as shown above)
(ls) Pumasmiṁ (NSP), Pumamhi (99), Pume (108), Pumāne (156)	(lp) Pumānesu (Change **a** of **puma** into **āna** by "**sumhā ca**", Sutta 186, Syādikaṇḍa, Moggallāna, 101) Pumesu (101), Pumāsu (158)

Note: The word "**pumo**" in nominative singular is similar to **'puriso**". Both **puma** and **pusira** mean male. But **puma** is sometimes combined to other words in a compound noun structure such as **Pumbhāvo, Puṅkokilo, Pulliṅgaṁ**. (For more information, see Sutta 82, Kaccāyana Pāḷi grammar).

[Reference Texts]

(a) **Yathā balākayonimhi, na vijjati pumo sadā.**

(UPāḷi-thera gāthā Pāḷi Texts).

(b) **Na pumā jāyare kule.**

(Cetiya-jātaka, Aṭṭhaka Nipāta Jātaka Pāḷi Texts).

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YUVĀ-youth, young

Recite the following declined word-forms for oral drill:
Note basic **a** and **āna** pattern-pairs in each case so that it will be much easier to learn.

Case	Singular	Plural
Nom	Yuvā, Yuvāno	Yuvā, Yuvānā
Voc	Bho Yuva-Yuvā, Yuvāna-Yuvānā	Bhonto Yuvā, Yuvānā
Acc	Yuvaṁ, Yuvānaṁ	Yuve, Yuvāne
Ins	Yuvena-Yuvānena, Yuvānā	Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi
Dat&Gen	Yuvassa, Yuvānassa *Yuvino	Yuvānaṁ, Yuvānānaṁ
Abl	Yuvasmā, Yuvamhā, Yuvā, Yuvānasmā, Yuvānamhā, Yuvānā	Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi
Loc	Yuvasmiṁ, Yuvamhi, Yuve, Yuvānasmiṁ, Yuvānamhi, Yuvāne	Yuvāsu, Yuvānesu

Note: Declension and word-forms of **maghavā** are similar excluding special word-form **yuvino**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Yuvā (Change **a** of **yuva** along with **si** into **ā** by **anta** of 152), Yuvāno (Change **a** of **yuva** into **āna** by **ca** of 157, 104, 83)	(np) Yuvā (107, 83), Yuvānā (**ca** of 157, 107, 83)
(vs) Yuva (57, 220), Yuvā (57, 244), Yuvāna (**ca** of 157, 57, 220), Yuvānā (**ca** of 157, 244)	(vp) Yuvā (107, 83), Yuvānā (**ca** of 157, 107, 83)
(as) Yuvaṁ (83), Yuvānaṁ (**ca** of 157, 83)	(ap) Yuve (107, 83), Yuvāne (**ca** of 157, 107, 83)
(is) Yuvena (103, 83) Yuvānena (**ca** of 157, 103) Yuvānā (**ca** of 160)	(ip) Yuvehi-Yuvebhi (same as in **purisa**), Yuvānehi-Yuvānebhi (**ca** of 157 and same as in **purisa**)
(ds, gs) Yuvassa (61), Yuvānassa (**ca** of 157, 61) *Yuvino (Change **sa** into **ino** either by 404 or **yuvā sassino**, Sutta 193, Syādikaṇḍa, Moggallāna Grammar)	(dp, gp) Yuvānaṁ (89), Yuvānānaṁ (by **ca** of 157, 89)
(abs) Yuvasmā, Yuvamhā, Yuvā (same as in **purisa**), Yuvānasmā, Yuvānamhā, Yuvānā (**ca** of 157 and as in **purisa**)	(abp) Yuvehi-Yuvebhi, Yuvānehi-Yuvānebhi
(ls) Yuvasmiṁ, Yuvamhi, Yuve (as in **purisa**), Yuvānasmiṁ, Yuvānamhi, Yuvāne (**ca** of 157 and as in **purisa**)	(lp) Yuvāsu (**ca** of 160), Yuvānesu (**ca** of 157, 101)

Where do morphological changes occur: (1) In the ending vowel (2) or the applied case-ending known as **vibhatti** (3) or in both (3 points of change). The applicable Suttas are only for the special example words shown in a star mark (*). Other words which are similar to **purisa**-group nouns are not shown as it is not necessary and easy.

Feminine word-form of *yuvā*:
YUVATĪ-young lady, young girl.
This word is declined as in **itthī**-woman in **nadī**-group nouns.

Similar words

Maghavā yuvā muddha'ddhā, rājā brahmā attā sakhā,
ātumā'ti nava padā, Pumā'digaṇikā matā.

[Translation]

Maghavā, also **yuvā, muddhā, addhā, rājā, brahmā, attā, sakhā, ātumā,** thus these nine (9) words are known as **Pumā**-group nouns.

(**ātumā'ti**-[**ātumā, +iti**-thus] **nava**-nine. **padā**-words, **Pumā'digaṇikā, -pumā**-groups. **matā**-known).

[**W**ord **M**eaning] **[WM]**

Maghavā-the celestial king	**rājā**-king
yuvā-youth	**brahmā**-God, holy
muddhā-head, top, peak	**sakhā**-friend
addhā-time; period (a certain period of time)	**attā-ātumā**-soul, self, oneself (Reflexive Pronoun)

Note: All nouns in this group basically have similar basic characteristics such as having **ā**, **āno** in nominative singular and plural cases. However, this noun group is quite different from previous **purisa**-group nouns because they have certain particular word-forms in some cases applicable through special Suttas prescribed in the grammar texts. **Purisa group nouns have the same word-forms in all cases.** So, it is much easier to study **purisa** group nouns.

There are three meanings of the word **ADDHĀ**:
(1) a certain period of time, path, journey **(addhā)**
(2) half the measure **(addha)**
(3) surely **(addhā)**.

1. When it means a period of time duration, it is masculine gender, **pumā**-group.
2. When the word **addha** (also spelled **aḍḍha**) means **half the measure**, it is mostly used as an **adjective** and of variable gender. It normally follows gender of the word it qualifies.
3. When it means "**surely**," it is to be categorized as a *nipāta*-particle. It has no gender in this case but always ends in an **"ā"** as "**addhā**" without any other particular word-forms.

MUDDHĀ-head, top, peak.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Muddhā	Muddhāno
Acc	Muddhaṁ	Muddhāno
Ins	Muddhanā, muddhena	Muddhehi-bhi, Muddhānehi-bhi
Dat&Gen	Muddhassa	Muddhānaṁ
Abl	Muddhā, Muddhanā	Muddhehi-bhi, Muddhānehi-bhi
Loc	Muddhani	Muddhāsu

Note: These word-forms are from **Saddanīti**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(is) Muddhanā (NSP - **N**o **S**pecific Morphological **P**rocedure)
(abs) Muddhā (108), Muddhanā (270)
Note: Morphological procedures for most words are similar as in **addhā**.

ADDHĀ-time, period of time, path, trip.

(**a**-ending, masculine gender)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Addhā	Addhā, Addhāno
Acc	Addhānaṁ	Addhāne
Ins& Abl	*Addhunā	Addhānehi-bhi
Dat&Gen	*Addhuno	Addhānaṁ
Loc	*Addhani, addhāne	Addhāsu, Addhānesu

Note: This word is similar to **puma** but there are some special word-forms in *as*, *is*, *ds*, *gs*, *abs* and *ls* cases. Morphological procedures for most word-forms in all cases are similar to **Puma**. Below are a few special word-forms whose morphological procedure are a bit different.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Addhā (152)	(np) Addhā (107), Addhāno (Change **a** of **addha** into **āna** by **ca** of 157, 104, 83)
(as) Addhānaṁ (**ca** of 157)	(ap) Addhāne (Change **a** of addha into **āna** by **ca** of 157, 104, 83)
(is) *Addhunā (Change "**a"** of "addh**a**" into "**u**" by **anta** of 160 per Rūpasiddhi)	(ip) Addhānehi (157). Addhānebhi (157, 99)
(ds, gs) *Addhuno (Change "**a**" of addh**a** into "**u**" by "**ca**" of 159 per Rūpasiddhi. Term it "**la**" by 58 and change "**sa**" into "**no**" by 117)	(dp, gp) Addhānaṁ (89)
(abs) *Addhunā (Change "**a**" of "addh**a**" into "**u**" by "**ca**" of 159 per Rūpasiddhi. Recognize and change "**smā**" into "**nā**" by 270)	(abp) Addhānehi (157). Addhānebhi (157, 99)
(ls) *Addhani (Change "**smiṁ**" into "**ni**" by "**tu**" of 197)	(lp) Addhāsu (89), Addhānesu (Change **a** of addha into **āna** by **ca** of 157, 101).

[Reference Texts]

(a) **Tayo addhā** *(Saṅgīti-sutta. Pāthika-vagga Pāḷi texts)*

(b) **Antaggahaṇena thāma'ddhādīna'mantassapi uttaṁ.**

[Rūpasiddhi Grammar].

[Translation]

By **anta** of 159, the last component vowel of **thāma**, **addha** can also be changed into **u** in **nā**, **smā-**cases.

Example: **thāmunā**, **addhunā** (**nā**-case), **thāmuno**, **addhuno** (**smā**-case).

(c) **Puma**,**kamma**,**thāma**'**ddhā**naṁ vā **sa**,**smā**su ca

[Sutta 192, Syādikaṇḍa, Moggallāna Grammar].

[Translation]

The last component vowel of **Puma, kamma, thāma**, **addha** changes into **u** in **sa**, **smā**, **nā** cases.

SOME ADDITIONAL WORD-FORMS

Shown below are some additional word-forms in the accusative to locative cases mentioned in various grammar texts such as **Saddanīti**, **Niruttidīpanī** and **Payogasiddhi** grammars. These word-forms are also possible and applicable if viewed from the perspective of acceptable grammatical norms and usage of such word-forms found in the Pāḷi texts. Some of them are similar to **purisa** while some are unique to this group with an **āna**-function shown in asterisk (*).

Case	Singular	Plural
Acc	Addhaṁ	Addhe, *Addhāne
Ins	Addhanā, Addhena, *Addhānena	Addhehi-bhi
Dat&Gen	Addhassa, *Addhānassa	Addhūnaṁ
Abl	Addhasmā-addhamhā-addhā, *Addhānasmā-mhā-ā	Addhehi-addhebhi
Loc	Addhasmiṁ-addhamhi-addhe, *Addhānasmiṁ-addhānamhi-addhāne	*Addhānesu, Addhesu

Note: Niruttidīpanī states that there is the word "**addhāna**" often found in the Pāḷi texts such as **addhāna**maggappaṭipanno and so on. That word "**addhāna**" is complete in itself and of neuter gender. This means that it does not need to have an **āna**-function specifically applied because it is structured as such without any morphological process being required. These are shown only for the purpose of broadening grammatical knowledge.

[Reference Text]

addhānamaggappaṭipanno'ti ādīsu addhānasaddo pana visuṁ siddho napuṁsakaliṅgo'va. *(Niruttidīpanī).*

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Puṁliṅga, a-kāranta sadda

Masculine gender,
a-ending noun, Type (II)

Rājā-the king

(**Brahmā, sakhā, attā, ātumā** are included under this header-word as they have some shared patterns).

Basic crude structure in the nominative-singular case is **Rāja+si**

The case-ending **si** is transformed into "**ā**" as per rule of Sutta 189 (Note this Sutta is different from Sutta 152 of **pumā**-group). Thus it becomes "**rājā**" ending in vowel **ā**. Here "**ā**" symbolizes the masculine gender **a**-ending nouns. Even though it is a bit similar to **pumā**, there are a few different word-forms in *is*, *ip*, *ds*, *dp*, *gs*, *gp*, *abs*, *abp*, *ls* and *lp* cases applicable through special Suttas as shown in the grammar text. Those different word-forms are shown in asterisk (*).

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Rājā	Rājāno, *Rājino
Voc	Bho Rāja, Rājā!	Bhavanto Rājāno, *Rājino!
Acc	Rājaṁ, Rājānaṁ	Rājāno, *Rājino
Ins	Rājena, *Rājinā, *Raññā	Rājehi-Rājebhi, *Rājūhi-Rājūbhi
Dat&Gen	Rājassa, *Raññο, *Rājino	*Raññaṁ, *Rājūnaṁ, Rājānaṁ
Abl	Rājasmā, Rājamhā, *Raññā	Rājehi-Rājebhi, *Rājūhi-Rājūbhi
Loc	Rājasmiṁ, Rājamhi, *Raññe, *Rājini	*Rājūsu, Rājesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Rājā (189)	(np) Rājāno (190), *Rājino (Change **yo** into **ino** by 404)
(vs) Bho Rāja, Rājā! (as in **Purisa**)	(vp) Bhavanto Rājāno! (190)
(as) Rājaṁ, Rājānaṁ (188)	(ap) Rājāno (190)
(is) Rājena, *Rājinā (Change "**a**" of "rāj**a**" into "**i**" by 404 or *rājassi nāmhi*, a Moggallāna Sutta), Raññā (137)	(ip) Rājehi, Rājebhi, Rājūhi (169, 89), Rājūbhi (169, 89, 99)
(ds, gs) Rājassa, Raññο-Rājino (135)	(dp, gp) Raññaṁ (136), Rājānaṁ, Rājūnaṁ (169, 89)
(abs) Rājasmā, Rājamhā, Raññā (270, 137)	(abp) Rājehi-Rājebhi, Rājūhi-Rājūbhi (Same as in instrumental case)
(ls) Rājasmiṁ, Rājamhi, Raññe (138), Rājini (138)	(lp) Rājesu, Rājūsu (169, 89)

Note: No Sutta numbers are shown
for easier word-forms similar to **Purisa**.

*Reference Text regarding **Rājino**:*
Mahāvuttinā rājato <u>yo</u>naṁ <u>ino</u> hoti. *[Niruttidīpanī].*

[Translation]
yo applied after **rāja** changes into **ino** by invoking the great Sutta.

Examples of **rājino,** in nominative plural, in the Pāḷi texts:

Samantapāsadikā nāma, terasā'siṁsu <u>rājino</u>
[Tipupphiya therapādāna, Sudhāvagga, Apādāna Pāḷi].

Bhātaro'mha tayo sabbe, saṁvisaṭṭhā'va <u>rājino</u>
[Uruvelakassapa therāpādāna, Apādāna Pāḷi].

CLARIFICATION TABLE

Case	Number	Base Structure	Change	Applicable Sutta
Nom	**si**	rāja+si	ā	189
	yo	rāja+yo	āno	190
Voc	**si**	rāja+si	a, ā	As in **purisa**
	yo	rāja+yo	āno	190
Acc	**aṁ**	rāja+aṁ	ānaṁ	188
	yo	rāja+yo	āno	190
Ins	**nā**	rāja+nā	ena, *Raññā	***Raññā** (137) ***rājinā** *(See note)*
	hi	rāja+hi	rāju	**rājūhi-bhi** (169-89)
Dat & Gen	**sa**	rāja+sa	raññho, rājino	(135)
	naṁ	rāja+naṁ	rāju	(169-89)
Abl	**smā**	rāja+smā	smā mhā, raññā	**raññā** (270-137)
	hi	rāja+hi	a>e hi>bhi	Same as in *ip*
Loc	**smiṁ**	rāja+smiṁ	smiṁ mhi raññe, rājini	**raññe, rājini** (138)
	su	rāja+su	rāju	(169-89)

****

Brahmā-(a) Holy God (n).
(b) holy, noble (adj).

(Masculine gender, **a**-ending noun)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Brahmā	Brahmāno
Voc	He *Brahme!	Bhavanto Brahmā, Bhavanto Brahmāno!
Acc	Brahmaṁ, Brahmānaṁ	Brahmāno
Ins	*Brahmanā, *Brahmunā, Brahmena	Brahmehi-bhi, *Brahmūhi-bhi
Dat&Gen	Brahmassa, *Brahmuno	Brahmānaṁ,*Brahmūnaṁ
Abl	*Brahmanā,*Brahmunā	Brahmehi-bhi, *Brahmūhi-bhi
Loc	Brahmasmiṁ, Brahmamhi, Brahme,*Brahmani	Brahmesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Brahmā (189)	(np) Brahmāno (190)
(vs) He *Brahme! (193)	(vp) Bhavanto Brahmā (107), Bhavanto Brahmāno (190)
(as) Brahmaṁ, Brahmānaṁ (188)	(ap) Brahmāno (190)
(is) *Brahmanā (NSP), *Brahmunā (Change the last vowel "**a**" of **brahma** into "**u**" by 198)	(ip) *Brahmūhi-bhi (Change "**a**" of **brahma** into "**u**" by 404, lengthen it into "**ū**" by 89, 99)
(ds, gs) *Brahmuno (198, 58, 117)	(dp, gp) *Brahmūnaṁ (Change the last **a** of **brahma** into **u** by the split-sutta **uttaṁ** of 198)
(abs) *Brahmanā (270), *Brahmunā (270, 198)	(ip) *Brahmūhi-bhi (Change "**a**" of **brahma** into "**u**" by 404, lengthen it into "**ū**" by 89, 99)
(ls) *Brahmani (197)	(lp) Brahmesu

Sakhā-friend.

(Masculine gender, **a**-ending noun)

Note: This word has special word-forms as shown in the grammar texts by applicable special Suttas. Such word-forms are shown in asterisks (*).

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sakhā	*Sakhāyo, *Sakhāno,*Sakhino, *Sakhāro
Voc	Bho Sakha, Sakhā, *Sakhi, *Sakhī, *Sakhe!	Bhavanto *Sakhāyo, *Sakhāno,*Sakhino!
Acc	Sakhaṁ,*Sakhāraṁ, Sakhānaṁ	*Sakhāyo, *Sakhāno,*Sakhino, *Sakhāro
Ins	Sakhena, *Sakhinā, *Sakhārena	Sakhehi-bhi, *Sakhārehi-bhi
Dat&Gen	*Sakhissa, *Sakhino	Sakhānaṁ, *Sakhārānaṁ,*Sakhīnaṁ
Abl	*Sakhinā *Sakhismā-sakhimhā, Sakhā, *Sakhārasmā-mhā-Sakhārā	Sakhehi-bhi, *Sakhārehi-bhi
Loc	Sakhe	Sakhesu, *Sakhāresu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Sakhā (189)	(np) *Sakhāyo (191), *Sakhāno (190), *Sakhino (191-194) *Sakhāro (Change **a** of **sakha** into **āra** and **yo** into **o** by 404 or Moggallāna Sutta 161, 171)
(vs) Bho Sakha, Sakhā, Sakhi, Sakhī, Bho *Sakhe! (113, 83)	
(as) Sakhaṁ (83) *Sakhāraṁ (196, 83),*Sakhānaṁ (188, 83)	(ap) *Sakhāyo (191), *Sakhāno (190),*Sakhino (191-194), *Sakhāro (as in *np*)
(is) Sakhinā (194), Sakhena (103) Sakhārena (Change last **a** of **sakha** into **āra** by 404, 103)	(ip) *Sakhārehi (195, 101), Sakhārebhi (195, 101, 99)
(ds, gs) *Sakhissa (194, 61) *Sakhino (194, 58, 117)	(dp, gp) *Sakhārānaṁ (196, 89), *Sakhīnaṁ (194, 89)
(abs) *Sakhinā (270, 194), Sakhismā (270, 194), Sakhimhā (270, 194, 99), Sakhā (108, 83). *Sakhārasmā-mhā-Sakhārā (See note below)	(abp) *Sakhārehi-bhi (Same as in *ip*)
(ls) Sakhe (192)	(lp) Sakhesu (101), *Sakhāresu (196, 101)

Reference Texts regarding examples:

- ye ve sakhīnaṁ sakhāro bhavanti *(Mahāsuva-jātaka Pāḷi)*

- etādisā sakhārasmā, ārakā parivajjaye

(Verse no. 96, Pūtimaṁsa-jātaka, navakanipāta).

Sakhārena *(Shown in Nirutti Dīpanī).*

***Sakhāro *Sakhārasmā, sakhāramhā, sakhārā.**

In these words, an "**āra**" function is applicable either by a Moggallāna Sutta ***Yosvaṁhisu cāriṁ*** *(Syādikaṇḍa, Sutta No. 161)* or by invoking the power of Sutta 404 along with Suttas 99, 108.

[Translation]

Yosva'ṁhisu cā'riṁ: The last component vowel **a** of **sakha** changes into **āra** in **yo**, **aṁ**, **hi**, **su**, **smā**, **naṁ** cases.

****

ATTĀ-self, individual being, oneself.

(Masculine gender, **a**-ending noun)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Attā	Attāno
Voc	Bho Atta!	Bhavanto Attā, Bhavanto Attāno!
Acc	Attaṁ, Attānaṁ	Attāno
Ins	Attanā, Attena	Attehi-bhi, *Attanehi-bhi
Dat&Gen	Attassa, *Attano	Attānaṁ
Abl	Attasmā-mhā, Attā, *Attanā	Attehi-bhi, *Attanehi-bhi
Loc	Attasmiṁ-mhi, Atte, *Attani	Attesu, *Attanesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Attā (189)	(np) Attāno (190)
(vs) Bho Atta! (220)	(vp) Bhavanto Attā (107), Bhavanto Attāno! (190)
(as) Attaṁ (NSP), Attānaṁ (188)	(ap) Attāno (190)
(is) Attanā (NSP), Attena	(ip) Attehi-bhi, *Attanehi (211, 101), *Attanebhi (211, 101, 99)
(ds, gs) Attassa, *Attano (213)	(dp, gp) Attānaṁ (89)
(abs) Attasmā-mhā, Attā, *Attanā (214)	
(ls) Attasmiṁ, Attamhi, Atte, *Attani (212)	(lp) Attesu, *Attanesu (Change **a** of att**a** into **ana** by **anattaṁ** of 211 or by Suhisu nak, Sutta No.195, Syādikaṇḍa, Moggallāna Grammar)

[Reference Text]

Anatta'nti bhāvaniddesena **su**mhi ca **ano**. attanesu.

[Bālāvatāraganṭhi]

Atta-related word:

attrajo-one's own child. One "**t**" of **atta** changed to "**r**" by means of the word "**tato**" contained in the ***vutti*** of 214. [**atra**-from oneself+**jo**-being born, one's biological offspring. **jo** is derived from the root **jana**-to father, to cause to be born]. **Atrajo** is a compound noun, **a**-ending masculine gender, similarly declined as **purisa**./.

Ātumā-oneself, self.

(Masculine gender, **a**-ending noun)

(Both **attā**, **ātumā** are used reflexively)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Ātumā	Ātumāno
Acc	Ātumaṁ, Ātumānaṁ	Ātumāno
Ins	Ātumenā	Ātumehi-bhi
Dat&Gen	Ātumassa	Ātumānaṁ
Abl	Ātumasmā-mhā, Atumā	Ātumehi-bhi
Loc	Ātumasmiṁ-mhi, Ātume	Ātumesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Ātumā (189)	(np) Ātumāno (190)
(as) Ātumaṁ (83), Ātumānaṁ (188)	(ap) Ātumāno (190)

Note: Declension of this word is quite simple and easy as there are no special word forms. This word is **used as a reflexive-pronoun** like "**atta**-oneself, self".

Morphological procedure for word-forms in the nominative and accusative cases are similar to **atta**. Morphological procedure for all of the remaining word-forms, starting from *is* to *lp*-case, are similar to **Purisa**.

Tumā-that person
(**self; oneself; personality; individual**)

This word **tuma** means that honorable gentleman. It is similar to the words **ta** & **esa** but with somewhat polite hint in its usage. It is to be declined as the word "**purisa**-man" as it is of masculine gender, **a**-ending noun.

[Reference Texts]

1. **Tenātumānaṁ kusalo'ti cā'ha.**
[**Tenā + atumānaṁ + kusalo + ti + ca + aha**]
(Verse 123, Cūḷavyūha-sutta, Suttanipāta Pāḷi).
Therefore, (I) said: '(He is) skilled in the self.'

2. **Adakkhi ce kiñhi tumassa tena.**
(Verse 914, Mahābyūha-sutta, Suttanipāta Pāḷi).
If (one) has not seen, what is that to you?

3. **Nātumānaṁ vikappayaṁ tiṭṭhe.**
(Verse 153, Tuvaṭaka-sutta, Suttanipāta Pāḷi).
One should not stand speculating about the self.

4. **Yaṁ tumo karissati, tumo'va tena paññāyissati.**
(Kakudha-thera sutta, Aṅguttara nikāya Pāḷi).
What that person will do, by that the person will be recognized.

5. **Yaṁ tumo karissati tumo'va tena paññāyissatīti-yaṁ esa karissati, eso'va tena kammena pākaṭo bhavissati.**
(Kakudha-thera sutta, Aṅguttara nikāya Pāḷi commentary, In this commentary, **tuma** and **eta** shown by the **esa** and **eso**, are used synonymously).
What that person will do, by that that person will be recognized — whatever that person will do, that person himself will be exposed by that action.

****

LESSON 3

Puṁliṅga, a-kāranta sadda
Masculine Gender,
a-ending nouns, Type (III)

Gacchanta-group nouns

Gacchaṁ, **Gacchanto**-the one who is going (noun)

General Aspects
The masculine gender, **nta**-affixed nouns, which share similar morphological procedures of **Gacchanta** in each of seven case-endings are called **Gacchanta-group** nouns.
(See Sutta 565. **nta** is the present participle **anta**-suffix with its initial vowel "**a**" being dropped). This group of nouns are not ordinary nouns but **verbal nouns** as all of them derive from the **present participle verb**.

Basic crude structure in the nominative-singular case is **Gacchanta+si**.

nta is changed into "**aṁ**" as per Sutta 186. **si** is deleted as per the rule of Sutta 220. Thus it becomes "**Gacchaṁ**" ending in an "**aṁ**". Here "**aṁ**" symbolizes the masculine gender **nta**-suffixed nouns of the **Gacchanta**-group. See the verse of similar words to understand this.

Five distinctive patterns of words belonging to this noun group:
1. having a **present participle** "anta" **suffix** at the base noun-stem,
2. ending in "**aṁ**" when completed in the nominative singular as per the rule of 186,
3. having "**tā**, **to**, **ti**" function such as **gacchatā, gacchato, gacchati** per the rules of 187, 127 in the *is*, *ds*, *gs* and *ls* cases. (This pattern is similar to those in **Guṇavantu**-group nouns).

4. being related to and derived from a wider category of all **eight of Ākhyāta-verb groups** including **abbhāsa-verbs, nominal-stem** verbs and **causative verbs**. All those various types of Pāḷi verbs can be included in this **gacchanta-group verbal nouns** in case they are **anta**-suffixed. As such, it is regarded that **this gacchanta-group is the largest noun-group** of all. [See this inherently unique correlationship between this noun group and various type of *ākhyāta* verbs as clearly shown in WM].

5. with the exception of nouns in vocative case, all words in this noun group contextually play multiple roles in a sentence such as **(a)** an individual noun, **(b)** an adjective, **(c)** an adverb, **(d)** a present participle verb which signifies an on-going concurrent action.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Gacchaṁ, Gacchanto	Gacchanto, Gacchantā
Voc	Bho Gacchanta, *Gacchaṁ *Gaccha *Gacchā	Bhonto Gacchanto, Gacchantā
Acc	Gacchaṁ, Gacchantaṁ	Gacchante
Ins	Gacchatā, Gacchantena	Gacchantehi, Gacchantebhi
Dat&Gen	Gacchato, Gacchantassa	Gacchataṁ, Gacchantānaṁ
Abl	Gacchatā, Gacchantasmā, Gacchantamhā, Gacchantā	Gacchantehi, Gacchantebhi
Loc	Gacchati, Gacchantasmiṁ, Gacchantamhi, Gacchante	Gacchantesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Gacchaṁ (186, 83, 220), Gacchanto (104, 83)	(np) Gacchanto (187, 122), Gacchantā (107)
(vs) Gacchaṁ, Gaccha, Gacchā (57, 187, 126)	(vp) Gacchanto (187, 122), Gacchantā (107)
(as) Gacchaṁ (187, 93, 83) Gacchantaṁ (NSP)	(ap) Gacchante (107, 83)
(is) Gacchatā (187, 127), Gacchantena (103, 83)	(ip) Gacchantehi (101), Gacchantebhi (101, 99)
(ds/ gs) Gacchato (187, 127), Gacchantassa (61)	(dp/ gp) Gacchataṁ (187,127) Gacchantānaṁ (89)
(abs) Gacchatā (270, 187, 127), Gacchantasmā (NSP), Gacchantamhā (99), Gacchantā (108, 83)	(abp) Gacchantehi, Gacchantebhi (See *ip*-case words)
(ls) Gacchati (187, 127), Gacchantasmiṁ (NSP), Gacchantamhi (99), Gacchante (108, 83)	(lp) Gacchantesu (101)

Note: Gacchaṁ in **nominative plural** is also found in the Pāḷi texts. If so, it has to be changed **nta** and **yo** together into **aṁ** by invoking the power of 404, said in Niruttidīpanī.

[Reference Texts]

Api pana tummhe ekantasukhaṁ lokaṁ jānaṁ passaṁ viharatha? (*Poṭṭhapāda Sutta, Dīghanikāyā Pāḷi)*.

[Here, **Jānaṁ** & **passaṁ** are nominative plural word-forms].

Confusable Word-forms

Locative singular case **ti**-function word such as **gacchati** etc., is confusable with *ākhyāta* verbs which have the same identical form. The way they structured is totally different even if they may look very similar. Here is how they differ structurally:

[Ākhyāta Verb] **Gacchati=gamu+a+ti**. (Here, **ti** is a verb-termination for third person singular)

[Noun] **Gacchati=gacchanta+smiṁ**. (Here, **ti** is derived from **smiṁ** case-ending and **nta**).

SIMILAR WORDS

Evaṁ Sayaṁ Caraṁ Tiṭṭhaṁ, Dadaṁ Bhuñjaṁ Suṇaṁ Pacaṁ Jīraṁ Mīyaṁ Cavaṁ Karaṁ, *Bavaṁ *Saṁ Arahaṁ Mahaṁ Saraṁ Jānaṁ Vidhūpayaṁ, Yaṁ kiñci Anta-sahitaṁ.

[Translation]

Thus, any word ending in the present participle suffix **"anta"** such as **Sayaṁ, Caraṁ, Tiṭṭhaṁ, Dadaṁ, Bhuñjaṁ, Suṇaṁ, Pacaṁ, Jīraṁ, Mīyaṁ, Cavaṁ, Karaṁ, *Bavaṁ, *Saṁ, Arahaṁ, Mahaṁ, Saraṁ, Jānaṁ, Vidhūpayaṁ** and so on, are similarly declined.

This noun group is called **Gacchanta**-group because they are similarly declined as the word "**Gacchanta**". Please see how these verbal nouns have inherent correlationship with various kinds of *Ākhyāta Pāḷi* verbs as explained in WA. (**evaṁ**=thus, **yaṁ kiñci**=any, whatever word, **antasahitaṁ**=**anta**-suffix anta, +**sahitaṁ**=containing, connected).

CLASSIFICATION:

All structurally-based eight **ākhyāta**-verb-groups such as **bhūvādi**-group etc., along with some **abbhāsa**-verbs are classified into this **gacchanta**-group verbal nouns. See WM to clarify this fact.

[Note for WA] The first word (**sayati**) (below) is an ***Ākhyāta***-verb and the second two words (**sayaṁ, sayanto**) are its relative ***kita***-words in **anta**-suffix belonging to this noun group.

(a) In **Sayaṁ**, **anta**-suffix together with **si** had been changed into **aṁ**.

(b) In **sayanto** etc. *[**sayanta+si**]*, only **si** is changed into **o**. They are shown alongside each other so that students can compare and understand their inherent inter-relationship and the basic structural aspects easily.

[WA]

Sayati *(āv)*	**Sayaṁ**-***Sayanto***-the one who sleeps, while sleeping, [**si+anta+si**].
Carati *(āv)*	**Caraṁ**-***Caranto***-the one who practices, goes, while practicing, while going, [**cara+anta+si**].
Tiṭṭhati *(āv)*	**Tiṭṭhaṁ**-***Tiṭṭhanto***-the one who stands, while standing, [**ṭhā+anta+si**].
Dadāti *(āv)*	**Dadaṁ**-***Dadanto***-the one who gives, while giving, [**dada** or **dā+anta+si**].
Bhuñjati *(āv)*	**Bhuñjaṁ**-***Bhuñjanto***-the one who eats, while eating, [**bhuja+anta+si**].
Suṇāti *(āv)*	**Suṇaṁ**-***Suṇanto***-the one who hears, while hearing, [**su+ṇā+anta**, two suffixes, **+si**].
Pacati *(āv)*	**Pacaṁ**-***Pacanto***-the one who cooks, while cooking, [**paca+anta+si**].
Jīrati *(āv)*	**Jīraṁ**-***Jīranto***-the one who ages, digests, while aging, while digesting, [**jara+anta+si**].
Mīyati *(āv)*	**Mīyaṁ**-***Mīyanto***-the one who dies, while dying, [**mara+anta+si**].
Cavati *(āv)*	**Cavaṁ**-***Cavanto***-the one who moves, dies, while moving, while dying, [**cu+anta+si**].
Karoti *(āv)*	***Karaṁ**-**Karonto**-the one who does, while doing, [**kara+o+anta**, two suffixes, **+si**].
Bhavati *(āv)*	***Bhavaṁ**-***Bhavanto***-the one who is, while being, [**bhū+anta+si**].
Atthi *(āv)*	***Saṁ**-***Santo***-that which is, that being so, [**asa+anta+si**].
Arahati *(āv)*	**Arahaṁ**-***Arahanto***-the one who is worthy of, while deserving, [**araha+anta+si**].
Mahati *(āv)*	**Mahaṁ**-***Mahanto***-the one which is big, or great, [**maha+anta+si**].
Sarati *(āv)*	**Saraṁ**-***Saranto***-the one who remembers, while remembering, [**sara+anta+si**].

Jānāti *(āv)*	**Jānaṁ**-***Jānanto***-the one who knows, while knowing, [**ñā+nā+anta**, two suffixes, **+si**].
Vidhūpayati (*āv in causative affix*)	**Vidhūpayaṁ**-***Vidhūpayanto***-the one who crushes, while crushing, [**vi√dhū+ṇāpaya**, **anta**, two suffixes, **+si**].
Words not shown in the verse:	
Vīmaṁsati (An ***abbhāsa*** *āv*)	**Vīmaṁsaṁ**, **Vīmaṁsanto**-the one who analyzes, while analyzing [**māna+sa**, **anta**, two suffixes, **+si**].
Cirāyati (A **nominal-stem** *āv*)	**Cirāyaṁ**, **Cirāyanto**-the one who is delaying, while delaying. [**cira+āya+anta**, two suffixes, **+si**].

Note: **Sayati** *(āv)* etc. are the related ***ākhyāta*** verb-forms of **sayaṁ**. The **gacchanta**-group noun and its related *ākhyāta*-verbs are shown in bold to make it more clearly understandable.

Sayanto-is **Gacchanta**-group noun word-form in **anta**-suffix [**sayanta+si**].

BELOW ARE SOME REFERENCE TEXTS WHERE THESE NOUNS, SHOWN UNDERLINED, ARE FREQUENTLY FOUND IN THE SCRIPTURES.

1. Caraṁ vā yadi vā tiṭṭhaṁ,
nisinno uda vā sayaṁ

(Cara-sutta, Catukka, Aṅguttaranikāya Pāḷi Texts).

Whether walking or standing,
sitting or lying down.

2. Vidhūpayaṁ tiṭṭhati mārasenaṁ,
sūriyo'va obhāsaya'mantalikkhaṁ.

(Bodhikathā, Mahāvagga, Vinaya Pāḷi Texts).

He stands dispelling Māra's army,
like the sun illuminating the sky.

3. Yathābhūtaṁ jānaṁ passaṁ nibbindati, nibbindaṁ virajjati.
(Dasuttara-sutta, Pāthikavagga Pāḷi Texts).

Seeing and knowing things as they really are, one becomes disenchanted; through disenchantment, one becomes detached.

4. Sakkā nu kho rajjaṁ kāretuṁ ahanaṁ, aghātayaṁ, ajinaṁ, ajināpayaṁ, asocaṁ, asocāpayaṁ.
(Dhammapada'ṭṭhakathā, māra-vatthu, nāga-vagga).

Is it possible to rule without killing, causing others to kill, conquering, causing others to conquer, grieving, or causing others to grieve?

5. Yāvañ'cidaṁ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṁ nānādhimuttikatā suppaṭividitā.
(Brahmajāla-sutta, Dīghanikāya Pāḷi Texts).

And in this case (to the extent that), by that Blessed One—the Worthy One, the Perfectly Enlightened One, who knows and sees—the diversity in the dispositions of beings has been thoroughly understood.

(And in this case, the different inclinations of beings are well penetrated by the Blessed One, who knows and sees this, who is an Arahat, and is fully Enlightened One).

6. Rūpe aniccato jānato passato avijjā pahīyati vijjā upajjati.
(Avijjāpahāna-sutta, Saḷāyatana-saṁyutta Pāḷi Texts).

For one who knows and sees form as impermanent, ignorance is abandoned and true knowledge arises.

Note: (a) The nouns in 1, 2, 3, 4, are in nominative singular case used as adverbs.
(b) In 5, the nouns are in instrumental singular case with **tā**-function used as adjective which modifies the subject in a passive voice structure.
(c) In 6, the noun is in dative singular case with a **to**-function used as an ordinary noun.

Gacchanta-the one who is going
(Present participle, Neuter Gender)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Gacchaṁ, *Gacchantaṁ	Gacchantā, *Gacchanti, *Gacchantāni
Acc	Gacchantaṁ	Gacchante, *Gacchanti, *Gacchantāni
	Note: The remaining cases from instrumental to locative are similar to the masculine forms. Those shown in asterisk are unique to neuter gender.	

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Gacchaṁ (186, 83, 220), Gacchantaṁ (219, 83)	(np) Gacchantā (107, 83), Gacchanti (Change **yo** into **i** by **anta** of 92), Gacchantāni (218, 88)
(as) Gacchantaṁ (83)	(ap) Gacchante (107, 83), Gacchanti, Gacchantāni

Gacchantī-the lady who is going, while going. (Present participle, Feminine Gender, **ī**-ending noun)
(An "**ī**" affix is added to signify feminine gender and declined as in **nadī**)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Gacchantī	Gacchantiyo
Voc	Bhoti Gacchanti	Bhotiyo Gacchantiyo
Acc	Gacchantiṁ	Gacchantiyo
Ins&Abl	Gacchantiyā	Gacchantīhi, Gacchantībhi
Dat&Gen	Gacchantiyā	Gacchantīnaṁ
Loc	Gacchantiyā, Gacchantiyaṁ	Gacchantīsu

Note: These word-forms are actually similar to **nadī** in the way they are declined. The only difference is that this word is structured with both **anta** and **ī** suffixes while nadī is structured with single suffix **ī**.

IMPORTANT MORPHOLOGICAL NOTES

Gacchantī:

Step 1: **Gacchanta**.
Step 2: add **ī**-affix after it by Sutta 238> **gacchanta+ī**.
Step 3: Erase the last component vowel **a** of **gacchanta**> **gacchant+ī**.
Step 4: Recognize it as a noun by Sutta 601.

This is the base-structure and preliminary steps of **gacchantī** before applying case-endings. Further morphological procedures in all seven cases are similar as in **nadī**.

Note: Refer to the declension of **nadī** in feminine gender **ī**-ending noun as it is similarly declined as in it. Note that special irregular word-forms such as **najjo**, **najjā** are not needed and inapplicable.

Now, one can practice the **sample words** from the verse to structure in similar feminine gender as shown in **gacchantī** *(while going, the going lady)* such as:

Sayantī: the sleeping lady**, Carantī**: the walking/traveling lady**, Tiṭṭhantī**: the standing lady**, Dadantī**: the giving lady**, Bhuñjantī**: the eating lady**,**

***Suṇantī**: the hearing lady *(do not forget to include **ṇā**-affix for this word),*

Pacantī: the cooking lady**, Jīrantī**: the aging lady**, Mīyantī**: the dying lady**, Cavantī**: the moving/shifting lady**,**

*__Karontī__: the doing lady *(do not forget to include an **o**-affix for this word),*
Bhavantī: the existing lady**, Santī**: the being lady**, Arahantī**: the deserving lady**, Mahantī**: the great lady**, Sarantī**: the remembering/recollecting lady**.**

Words not included in the verse:

*__Jānantī__-while knowing, the knowing lady *(do not forget to include **nā**-affix for this word)*
*__Passantī__-while seeing, the seeing lady *(**disa** root changed to **passa**)*
Vidhūpayantī-while destroying/diffusing.

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KITA-NOUNS USED AS PARTICIPLES

In addition to this **gacchanta**-group, there are other ***kita***-nouns, which are not related to **gacchanta**-group nouns in terms of shared morphological patterns. Those **kita**-nouns, just like **gacchanta**-group nouns, are used as the participle verbs in Pāḷi texts. They are:

1. **māna**-suffixed *kita*-nouns,
2. **ta**-suffixed *kita*-nouns,
3. **ssantu** and **ssamāna**-suffixed *kita*-nouns.

Of these,

(a) Like **anta**-suffixed words of **gacchanta**-group, **māna**-suffixed *kita*-nouns are similarly used as **present participle**,

(b) **ta**-suffixed *kita*-nouns are used as **past participle**,

(c) **ssantu** & **ssamāna**-suffixed nouns are used as **future participle**.

Gender and Word-forms

1. **māna**-suffixed words can be easily declined as **purisa, kaññā** and **citta** in three genders. Examples: **gacchamāno** (masculine), **gacchamānā** (feminine, **no ī-ending**!), **gacchamānaṁ** (neuter)

2. **ta**-suffixed words are to be declined as **māna**-suffixed words.
   Examples: (a) **gato** (masculine), **gatā** (feminine), **gataṁ** (neuter) (b) **uppanno** (masculine), **uppannā** (feminine), **uppannaṁ** (neuter).
   Note: ta-suffix is invisible and hidden in **b**-group words due to structural changes.

3. **ssantu**-suffixed words can be declined as in **anta**-suffixed words in three genders.
   Examples: **gacchissaṁ**, **gacchissanto** (masculine), **gacchissantī** (feminine) **gacchissantaṁ** (neuter)

4. **ssamāna**-suffixed words can be easily declined as in māna-suffixed words in three genders.
   Examples: **gacchissamāno** (masculine), **gacchissamānā** (feminine), **gacchissamānaṁ** (neuter)

Note: Future participle word-forms are seldom found in the Pāḷi texts even though it is clearly mentioned in Sutta **655**, Uṇādikaṇḍa chapter, Kaccāyana Pāḷi Grammar text and also in Sutta **67**, Khādikaṇḍa section, Moggallāna Grammar texts.

PASSIVE PARTICIPLES

Passive participle verbs are formed by:

1. adding passive-voiced **ya**-suffix and an inserted **i** or **ī** before **anta** or **māna**-suffixes,
2. having the second pattern of somewhat complex passive-voice verbal structure (This will be explained in the Pāḷi verbs chapter).

See the example (a) below. Both inserted **ī** and **ya**-suffix are shown underlined to make it more easy to understand.

(a) **Karīyanto** [**kara+ī+ya+anta+si**],
Karīyamāno-while being done [**kara+ī+ya+māna +si**],
Pacīyanto[**paca+ī+ya+anta+si**],
Pacīyamāno-while being cooked etc [**paca+ī+ya+māna+si**].

In example (b) below, second type of somewhat complex verbal structure is shown underlined. Note that if a word is affixed with active-voiced **ya**-affix applicable through Sutta 447, it can be an ordinary participle verb such as in **uppajjanto**, **nirujjhamāno** etc.

(b) **Vuccanto** [**vaca+ya+anta+si**],
vuccamāno-while being said [**vaca+ya+māna+si**],
yujjanto [**yuja+ya+anta+si**],
yujjamāno-while being bound [**yuja+ya+māna+si**], etc.

Note: The formation of **passive participle** word-forms may pose a big challenge for beginners who have never yet learned various types of active voice and passive voice *ākhyāta*-verbs and their somewhat complex structure. Therefore, only a brief note is provided here to educate students about a wider scope of correlationship of this **gacchanta**-group nouns with these participle words to some extent in the matter of practical usage in Pāḷi texts. Thus, it will help students familiarize with formation of participle words and their practical use in the sentence structure.

Declension of some words from the verse

Now, the declension of some of most frequently found words such as **bhavaṁ**, **saṁ** and **arahaṁ** are shown here for the familiarization with the structural pattern of such words. By patiently studying these additional word-forms, students will broaden and deepen their understanding of various words and develop some degree of mastery of the related nouns in this group.

Bhavanta

[**bhū+anta**, **ū** of **bhū** changed to **o**. **o** further changed to **av** by rule of Sutta 485, 513]

Meaning: Your honorable, Gentleman (a polite term used in ancient India to address each other politely).

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Bhavaṁ, Bhavanto	Bhavanto, Bhavantā, *Bhonto, *Bhontā
Voc	Bho, *Bhavanta, *Bhonta, Bhante, *Bhadde	Bho, Bhavanto, Bhavantā, *Bhonto, *Bhontā
Acc	Bhavantaṁ	Bhavante
Ins	Bhavatā, *Bhotā, Bhavantena	Bhavantehi, Bhavantebhi
Dat&Gen	Bhavato, *Bhoto, Bhavantassa	Bhavataṁ, Bhavantānaṁ
Abl	Bhavatā, Bhavantasmā, Bhavantamhā, Bhavantā	Bhavantehi, Bhavantebhi
Loc	Bhavati, Bhavantasmiṁ, Bhavantamhi, Bhavante	Bhavantesu

Note: Suttas for special word-forms.

1. **Bho** (vs). This is a commonly found word in every vocative-case such as **bho purisa**! etc. [Change **bhavanta** into **bho** by Sutta 243, 220]. **Bhavanto** is common vocative plural-case.

2. **Bhonta *Bhante, *Bhadde**, [Sutta 57, change **bhavanta** into such word-forms by **tu** of Sutta 243 and delete case-ending **si** by Sutta 220].

3. ***Bhotā, *Bhoto** [Change **bhavanta** into **bhotā**, **bhoto** by **tu** of Sutta 243 and delete **nā**, **sa** case-endings by Sutta 517 or 404, both of which are applicable and widely used].

4. ***Bhonto**

   Step 1: Start the base **bhavanta** and apply the case-ending **yo**> **bhavanta+yo**

   Step 2: Change **va** of **bhavanta** into **o** by Sutta: **obhāvo kvaci yosu vakārassa** (Rūpasiddhi Sutta No. 109)> **bhonta+yo**

   Step 3: Recognize **nta** as **ntu** by 186 > **bhontu+yo**

   Step 4: Change **ntu** and **yo** together into **nto** by 122> **Bhonto**. Done.

5. For ***Bhontā**, continue up to step 2 and then change **yo** into **ā** by Sutta 107>**bhonta+ā** and component vowel a of **bhonta** is deleted by Sutta 83> **bhontā**. (Step 3 not necessary).

Re: Rūpasiddhi Sutta No. 109 and Kaccāyana Pāḷi Grammar, English translation, Vol II, pp 354.

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Bhadanta-good honorable, gentleman

(A polite term like **bho** and **bhavanta**)

(**a**-ending masculine gender noun)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Bhaddanto	Bhaddantā
Voc	Bho *Bhaddanta, *Bhadanta (Note the difference underlined), Bhante	Bhaddantā
Acc	Bhaddantaṁ	Bhaddante
Ins	Bhaddantena	Bhaddantehi, Bhaddantebhi
Dat&Gen	Bhaddantassa	Bhaddantānaṁ
Abl	Bhaddantasmā, Bhaddantamhā, Bhaddantā	Bhaddantehi, Bhaddantebhi
Loc	Bhaddantasmiṁ, Bhaddantamhi, Bhaddante	Bhaddantesu

Brief morphological note:

Base:

Step 1: **Bhadanta**

Step 2: Apply necessary case-ending > **bhadanta+si**

Step 3: Change **bhadanta** into **bhaddanta** by *111 *(Rūpasiddhi Sutta)*> **bhaddanta+si**

Step 4: Follow all procedures as in **purisa** such as Sutta 104, 83 etc,.> **bhaddant+o**.

Note: *111, **Bhadantassa Bhaddanta, bhante** (This Sutta is from Rūpasiddhi, not from Kaccāyana).

Here is a sample of notes for some of the rest:

(ns) Bhaddanto (*111, 104, 83)	(np) Bhaddantā (*111, 107)
(vs) Bho Bhaddanta (*111, 220), Bhadanta (220), Bhante (*111, 220)	(vp) Bhaddantā (*111, 107).
(as) Bhaddantaṁ (83)	(ap) Bhaddante (*111, 107)

Note: This word **Bhaddanta** is actually not **anta**-ending word but a complete word without affix. As such, it is **to be similarly declined as purisa**. There are no special word-forms except two possible word-forms **bha<u>d</u>anta** and **bha<u>dd</u>anta** with one extra "**d**" added. **Bhadanta** is the base word from which **bhaddanta** is derived as a result of the function of Sutta 111. Both are acceptable word-forms found in the texts.

*[Reference texts regarding the usage of **bhaddanta**]*

1. ***Sutta 111, Bhadantassa bhaddanta bhante,**

(Rūpasiddhi Grammar).

2. **Bhaddantā mama bhātaraṁ "sāriputto"ti vadanti.**

(Khadiravaniya revatavatthu, Arahanta-vagga, dhammapada aṭṭhakathā).

Venerable sirs, they call my brother 'Sāriputta'.

3. **Bhaddantānaṁ kiñci khalitaṁ nāma na diṭṭhapubbaṁ.**

(Sūkarapetavatthu, Magga-vagga, dhammapada aṭṭhakathā).

Never before has any fault been seen in the Venerable Ones.

****

SANTA (Masculine)
while being, that being so, present, (adv), a Saint (n), virtuous (adj)

There are various meanings of this word. They are:
1. while being, present participle, adv, adj.
   [**vijjamānattha**=**vijjamāna**-being present, **+attha**-meaning].
2. calm, still, at peace, tranquil, ceased to be active, adj.
   [**santattha, nirodhattha**, **santa**-calm, **nirodha**-cessation].
3. Saint, or a virtuous person with peaceful mind and conduct, n.
   [**sappurisattha**=**sappurisa**-saint].
4. being weary or tired, adj.
   [**khedattha**= **kheda**-being weary, **+attha**-meaning].

The various roots for this word **santa**: (a) **asa**-to be, (a) **samu**-to calm, to be weary.

(a) In the first meaning, it derives from the root **asa**-to be [**asa+anta**]. It belongs to this **gacchanta**-group. The initial vowel **a** of root **asa**, is always erased as a rule except in some *ākhyāta*-verbs such as **atthi**, **asi**, **attha** and **atthu**. *[Re: Sutta No. 506].*

(b) In other three meanings, it derives from the root **samu**-to calm, to be weary [**samu+ta**]. It is an **a**-ending masculine gender noun and declined as in **purisa**. *(Niruttidīpanī)*.

Regarding the structural pattern of ***kita***-verb **santo**, refer to Sutta No. 584 to understand how it is structured to become **santa**.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	†Saṁ, Santo	Santo, Santā
Voc	Santa	Santo, Santā
Acc	†Saṁ, Santaṁ	Sante
Ins	Satā, Santena	Santehi, Santebhi, *Sabbhi *(See Sutta 185)*
Dat&Gen	Sato, Santassa	Sataṁ, Santānaṁ, *Satānaṁ
Abl	Satā, Santasmā, Santamhā, Santā	Santehi, Santebhi, *Sabbhi
Loc	Sati, Santasmiṁ, Santamhi, Sante	Santesu

Note: Two word-forms of **†Saṁ** in *ns, as* cases are shown because they are traditionally taught as applicable word-forms but not widely found in the Pāḷi texts. Those shown in asterisk (*) are special word-forms applicable only in the sense of a 'saint'.

[***Sabbhi**-with/by/from saints]. This interesting word is explained in some detail in Saddanīti.

sati, **sante** *(ls)*, **santesu** (*lp)*, are frequently found as "conjunction" in the long Pāḷi sentences such as

(a) evaṁ **sati**,

(b) evañhi **sati**,

(c) evaṁ **sante**,

(d) evaṁ **santesu**,

which means "**this being so**, **in that case, if being so**" etc. In this meaning, note that the root is **asa**-to be, not the root **samu-**to calm.

***Satānaṁ**=change **santa** into **sata** by Sutta 404, 89.

Note: This word is found frequently in Pāḷi texts. It derives from the word **sati** or **santa** depending on the context.

[Reference Texts]

(a) **Satānaṁ santānaṁ sappurisānaṁ.**

[Tuvaṭaka-sutta, Mahāniddesa Pāḷi].

Of the virtuous, (of) the peaceful, (of) the good persons.

(b) **Addhā hi tāta satānesa dhammo (satānesa=satānaṁ+esa).**

[Verse No. 76, Jayaddisa Jātaka].

For surely, dear one, this is the nature of the virtuous.

****

ARAHANTA (Masculine)

[the root: **araha**-to be worthy of + **anta**-suffix]

Meaning: The enlightened saint, the one who had attained the fourth stage of enlightenment and the one who had eradicated all defilements and mental impurities. This words is quite often misspelled as **arahat** in major writings on Buddhism. Instead, it should be written as **arahanta** (plain noun, which means the one who attained the fourth stage of enlightenment). The term **arahatta**, a *taddhita* noun, denotes such an enlightened sainthood. See Sutta 360 [**araha+tta**].

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	*Arahā, Arahaṁ, Arahanto	Arahanto, Arahantā
Voc	Arahanta	Arahanto, Arahantā
Acc	Arahantaṁ	Arahante
Ins	Arahatā, Arahantena	Arahantehi, Arahantebhi
Dat&Gen	*Arahato, Arahantassa	Arahataṁ, Arahantānaṁ
Abl	Arahatā, Arahantasmā, Arahantamhā, Arahantā	Arahantehi, Arahantebhi
Loc	Arahati, Arahantasmiṁ, Arahantamhi, Arahante	Arahantesu

Note: *__Arahā__ (Change **nta** together with **si** into **ā** by 404).

See the word **arahato** in "**namo tassa bhagavato *arahato sammāsambuddhassa**".

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LESSON 4

Puṁliṅga, Ākāranta sadda

Masculine Gender,
ā-ending noun

Sā-dog

This word is shown in Sanskrit Grammars as **n**-ending masculine gender noun because of its base structure ends in **n**-consonant. In Pāḷi Grammars, it is shown as the **masculine gender, ā-ending noun** because it ends in an **ā** vowel. Note that there are not much other similarly declined words except a few shown in the verse. As such, **this noun group is very much limited** in terms of similar nouns and usage found in the Pāḷi texts.
Basic crude structure in the nominative-singular case is **sā+si** and **si** is deleted as per rule of Sutta 220.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sā	Sāno
Voc	Hay Sa, Hay Sā	Bhonto Sāno
Acc	Sānaṁ	Sāne
Ins&Abl	Sānā	Sānehi-Sānebhi
Dat&Gen	Sāssa	Sānaṁ
Loc	Sāne	Sānesu

Morphological Note:
This word is a special kind of word whose morphological procedure and relevant Suttas are not directly mentioned in Kaccāyana Pāḷi Grammar. Despite being similar to **pumā** in terms of having similar structural pattern of **āna** in such word-forms as **sāno**, **sānehi** and so on, a separate Sutta, shown below, is mentioned in Syādikaṇḍa (Nouns section), Moggallāna Grammar for necessary morphological procedure.

Shown below are the relevant morphological notes mentioned in both Moggallāna and Niruttidīpanī.

1. **Sāssaṁse cā'naṅ** *(Sutta No.188, Syādikaṇḍa, Nouns Section)*
   Sāssa+aṁ se+ca+ānaṅ (Separation of Sandhi of Sutta)

[Translation]:

The component vowel **ā** of the word **sā** changed into **āna** in **aṁ** (accusative singular), **sa** (dative & genitive singular cases) **a** (vocative singular case).

2. <u>Ca</u>-saddo avuttasamuccayattho'pi hotī'ti katvā <u>si</u>to sesāsu vibhattīsupi ānaṅ hoti vā. Mahāvuttinā ca ānādesato yonaṁ o.
(Niruttidīpanī, ā-kāranta Pulliṅgarāsi).

[Translation]:

Ca of this Sutta can imply a relevant function not directly said in Sutta, of changing into **āna** in all case-endings with exception of **si** (nominative singular). Additionally, **yo** (nominative, vocative, accusative plural) is to be changed into **o** after **āna**-function is done, by invoking Mahāvutti, **i.e.** great Suttas.

(ns) Sā (220)	(np) Sāno (Change **ā** of **sā** into **āna**> **sāna+yo**, change **yo** into **o** by 404>**sāna+o**, erase **a**>**sāno**).
(vs) Hay Sa (Shorten **ā** into **a** by 404, 220), Hay Sā (220)	(vp) Bhonto Sāno (same as in *np*)
(as) Sānaṁ (Change **ā** into **āna** by **ca** of 188 above)	(ap) Sāne (same as in *np*, change **yo** into **e** by 107)
(is) Sānā (NSP)	(ip) Sānehi (Change **ā** into **āna** by **ca** of above-Sutta 188, 101). **Sānebhi** (Change **ā** into **āna** by **ca** of above-Sutta 188, 101, 99)
(ds, gs) Sāssa (61)	(dp, gp) Sānaṁ (NSP)
(abs) Sānā (270)	(abp) Sānehi, Sānebhi (Same as above).
(ls) Sāne (Change **ā** into **āna** by **ca** of above-Sutta 188, change **smiṁ** into **e** by 404 or 108)	(lp) Sānesu (Change **ā** of **sā** into **āna** by **ca** of above-Sutta 188> **sāna+su**. (Change **a** of **āna** into **e** by 101)

Similarly declined words

Vattahā, Daḷhadhammā, Paccakkhadhammā, Vivaṭacchadā, Vuttasirā and **Rahā** are shown as the words similarly declined in Niruttidīpanī and Saddanīti. Therefore, a short verse is composed below for the ease of learning for the students.

Vattahā Daḷhadhammā ca, Paccakkhadhammā tathā,
Vivaṭacchada vuttasirā, Rahā'ti ākārantakā.

[Translation]:

Vattahā, Daḷhadhammā, also **Paccakkhadhammā, Vivaṭacchadā, Vuttasirā, Rahā,** these are **ā**-ending masculine gender nouns similarly declined.

[WM]

Vattahā-celestial king
Daḷhadhammā-the one who had steadfast practice and awareness of the Dhamma, **i.e.** a dedicated fellow of Buddha's teaching
Paccakkhadhammā-the one who had witnessed the noble Dhamma, **i.e.** an enlightened saint
Vivaṭacchadā-the Buddha who had uncovered the thick roof and heavy layer of ignorance
Vuttasirā-the one who had recently shaved head
Rahā-the one who has evil-nature. [**Rahā'ti=rahā+iti**-thus, **ā-kārantakā=ā-kāra**-the vowel ***ā* +antakā**-ending nouns]

Note: Except **Vattahā** and **rahā**, other words are *bahubbīhi*- relative compound nouns. Therefore, they can be declined as ordinary **a**-ending masculine gender nouns too, said in Niruttidīpanī.

Vattahā-the celestial king

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Vattahā	Vattahāno
Acc	Vattahānaṁ	Vattahāne
Ins	Vattahānā	Vattahānehi-Vattahānebhi
Dat&Gen	*Vattahāno	*Vattahānānaṁ
Abl	Vattahānā	Vattahānehi, Vattahānebhi
Loc	Vattahāne	Vattahānesu

Note: Change **sa** into **no**, and change **naṁ** into **nānaṁ** by **Vattahā sanaṁnaṁ no nānaṁ**, Sutta No. 189, Syādikaṇda, Moggallāna Grammar. The rest are similar as shown in **sā** (page 88).

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THE MEANINGS OF THE WORD "**SA**"

The word **sa**, though not related to the word **sā**, is quite found frequently in Pāḷi texts. One should understand this word and both its meaning and uses. There are three various meanings of an independent **sa**. They are:

(a) that,
(b) one's own or oneself (reflexive).
(c) together, with, having
(d) same, similar

(a) When it means "that", it is derived from a **sabbanāma** noun word "**ta**-that" and does not end in an **ā**. Its base vowel-ending in this case is an "**a**". It is of three genders. See detailed declension information in the **Sabbanāma** Nouns Section.

(b) When it means "one's own or oneself", it is similar to **saka**-of one's own. The word "**sa**" of this meaning, is of variable gender and is used as an adjective. As such, it may be of three genders. but the word **sā** in **the feminine gender** with the meaning "oneself, one's own" in various case-endings **is quite rarely found** in the Pāḷi texts but applicability of such word is still acceptable from the grammatical viewpoint. See declension of the example word-forms below.

(c) When it means "together, with, having", it is derived from a *nipāta*-particle **saha**-which means "with, together, having." In this case, it used to be found in compound noun words. **saha** is changed into **sa** by invoking the power of great Sutta (*Mahāvutti*). Please note as this structure is frequently found. Examples:

(c.1) **sarāgo**-the one who has craving [**sa+rāga+si**],
(c.2) **sadoso**-the one who has anger [**sa+dosa+si**].

(d) When it means "same, similar,", it is derived from a *nipāta*-particle **samāna**-which means-'the same, similar'. Example: **sadiso**-similar./.

Sa-one's own.

Masculine Gender, **a**-ending

Base Structure: Sa+si etc;

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	So	Sā
Acc	Saṁ	Se
Ins	Sena	Sehi-Sebhi
Dat&Gen	Sassa	Sānaṁ
Abl	Sasmā, samhā, sā	Sehi-Sebhi
Loc	Sasmiṁ, samhi, se	Sesu

Note: Morphological procedure is similar to **purisa**. Note that nominative case word-forms are easily confusable for students with **ta**-*sabbanāma* noun because they look very much similar except the meaning.

Sa-one's own,

Neuter Gender, **a**-ending

Case	Singular	Plural
Nom	Saṁ	Sā, Sāni
Acc	Saṁ	Se, Sāni
Ins	(The remaining cases are the same as in masculine word-forms)	

Note: Morphological procedure is similar to **Citta**.

Shown below are some of the Pāḷi texts where "**sa**" is used quite variably as an adjective, meaning 'one's own'.

[Reference Texts]

1. **hitvā gacchati saṁ tanuṁ** *(Uragajātaka Pāḷi).*

   [LT] having discarded, goes, to one's own, to body.

   i.e. A person goes by having discarded his body (on death just as a snake goes discarding its old-skin).

2. **sāni kammāni nayanti duggatiṁ** *(Malavagga, Dhammapada Pāḷi).*

   [LT] One's own, actions, lead, to bad destiny of rebirth.

   i.e. One's own actions lead to bad destiny of rebirth.

3. **nihīno sena mānena** *(Vasalasutta, khuddakapāṭha Pāḷi text).*

   [LT] Inferior, by one's own, conceit.

   i.e. One becomes inferior by one's own conceit.

4. **sehi dārehi asantuṭho** *(Parābhava-sutta Pāḷi text).*

   [LT] With one's own, with wives, being not contented.

   i.e. Being not contented with one's wives.

5. **samhi dahḷaṁ'vadānā** *(Mahābyūha-sutta Pāḷi text).*

   [LT] In one's own view, firmly, speaking/declaring/proclaiming.

   i.e. speaking by firmly holding one's own view.

6. **Dhammaṁ care sesu presu cā'pi**

   (Verse 72, Jayaddisa jātaka, tiṁsa nipāta jātaka Pāḷi).

   [LT] To Dhamma, one should practice, in oneself, in others, also.

   i.e. One should practice Dhamma (righteousness) in (toward) oneself as well as in others.

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Saka-one's own (Reflexive Pronoun)

This word "**saka**" is said to have derived from the word "**atta**" by Kaccāyana Pāḷi Grammar (See Sutta 211). It is of variable gender because it is usually used as an adjective contextually.
Here are samples of the word "**saka**" in three genders which can be easily declined:

1. **sako** (Masculine, Nominative Singular case, to be declined as **Purisa** in all cases).

2. **sakā** (Feminine Gender, Nominative Singular case, similar to **Kaññā** in all cases).

3. **sakaṁ** (Neuter Gender, Nominative Singular case, similar to **Citta** in all cases).

Synonymous Words of **Sā**
(which means the **dog**)

Soṇo, svāno, suvāṇo, sūno, sunakho, suno, sāno.

Note: All of these words are to be declined like **a**-ending masculine gender word **purisa**. Only the word "**sunakha**" is mostly found in the Pāḷi texts. Other words are seldom found in the main texts. See Pāḷi Kaccāyana Pāḷi Grammar, Sutta No. 647 regarding these words and learn how they are structured and completed.

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LESSON 5

Puṁliṅga, i-kāranta sadda
Masculine Gender, **i**-ending nouns

Aggi-fire

General Aspects
The masculine gender **i**-ending nouns, which share some morphological procedures and structural patterns of **aggi** in each of seven case-endings, are called **aggi-group** nouns.
Basic crude structure in the nominative-singular case is **aggi+si** and **si** is deleted as per rule of Sutta 220.

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Aggi,*Aggini	Aggī, Aggiyo,*Aggayo
Voc	Bho Aggi	Bhonto Aggī, Aggiyo,*Aggayo
Acc	Aggiṁ	Aggī, Aggiyo,*Aggayo
Ins	Agginā	Aggīhi-Aggībhi, Aggihi-Aggibhi
Dat&Gen	Aggissa, Aggino	Aggīnaṁ, Agginaṁ
Abl	Aggismā, Aggimhā,*Agginā	Aggīhi-Aggībhi, Aggihi-Aggibhi
Loc	Aggismiṁ, Aggimhi	Aggīsu, Aggisu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Aggi (220) *Aggini (95, 220)	(np) Aggī (58, 118, 88), Aggiyo (NSP),*Aggayo (58, 96)
(vs) Aggi (220)	(vp) Aggī (58, 118, 88), Aggiyo (NSP),*Aggayo, (58, 96)
(as) Aggiṁ (58, 82)	(ap) Aggī (58, 118, 88), Aggiyo (NSP),*Aggayo (58, 96)
(is) Agginā (NSP)	(ip) Aggīhi (89) Aggībhi (89, 99), Aggihi (NSP) Aggibhi (99)

(ds/gs) Aggissa (61), Aggino (58, 117)	(dp/gp) Aggīnaṁ (89), Agginaṁ (NSP)
(abs) Aggismā (NSP), Aggimhā (99),*Agginā (270)	(abp) Aggīhi-Aggībhi, Aggihi-Aggibhi
(ls) Aggismiṁ (NSP), Aggimhi (99)	(lp) Aggīsu (89), Aggisu (NSP)

SIMILARLY DECLINED WORDS

Isi Muni Maṇi Yati, Vyādhi Pāṇi Mahesi ca Kucchi Vīhi Ādi Kavi, Seṭṭhi Ravi Kali Pati Ari Ñāti Ahi Kimi, Nidhi Sakkhi Vidhi Asi, Bali Añjali Atithi, Samādhī'ti Aggi-samā.

[Translation]

Isi, Muni, Maṇi, Yati, Vyādhi, Pāṇi, Mahesi, Kucchi, Vīhi, Ādi, Kavi, Seṭṭhi, Ravi, Kali, Pati, Ari, Ñāti, Ahi, Kimi, Nidhi, Sakkhi, Vidhi, Asi, Bali, Añjali, Atithi and **Samādhi.** These words are similar to the word "**aggi**".

[WM]

Isi-hermit,	**Pati**-husband, lord,
Muni-sage,	**Ari**-opponent, enemy.
Maṇi-ruby,	**Ñāti**-relative,
Yati-moral restraint, effort,	**Ahi**-snake,
Vyādhi-disease,	**Kimi**-insect,
***Pāṇi**-hand, living being,	**Nidhi**-treasures,
Mahesi-seekers of virtue. **i.e.** holy ones,	**Sakkhi**-witness,
Kucchi-abdomen,	**Vidhi**-plan, order, method
Vīhi-paddy,	**Asi**-sword,
Ādi-beginning,	**Bali**-sacrificial offering,
Kavi-poet, scholar,	**Añjali**-both of clasped palms as in a show of courtesy or respect, **i.e.** a respectful hand-gesture.
Seṭṭhi-rich person,	**Atithi**-guest,
Ravi-light,	**Samādhi**-concentration.
Kali-fault, disaster portion.	

[**Samādhī'ti-samādhi+iti Aggi-samā**-with aggi**+samā**-similar].

Note: Most words in the verse are declined as in **aggi** except special word-form **aggini**. Some words such as **isi**, **muni**, **ādi**, **ñāti**, and **gahapati**, may have similar word-form like **aggayo** but most of other words do not have this word form. (See Sutta 96 for clarification).

***Pāṇi** belongs to this noun group if it means 'hand'. But when it means a living being which has life, it will belong to **daṇḍī**-group, **ī**-ending nouns because it is structured with **ī**-suffix, as a *taddhita*-noun [**pāṇa**-life, breath, +**ī**-one who has, **+si**].

SIMILAR WORDS NOT SHOWN IN THE VERSE:

Udadhi-ocean [**uda**-water, **+dhā**-carrying place, **+i**],
Kapi-monkey,
Dīpi-leopard,
Giri-mountain,
Yaṭṭhi-stick,
Raṁsi-ray,
Muṭṭhi-fist, hammer,
Gahapati-house-holder [**gaha**-home, **+pati**-lord],
Adhipati-lord.

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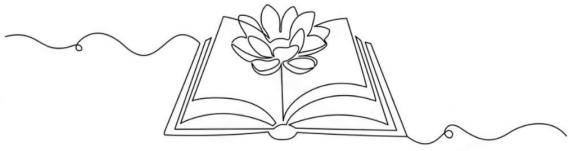

LESSON 6

Puṁliṅga, ī-kāranta sadda

Masculine Gender,

ī-ending nouns

Daṇḍī-a person having or holding a stick

General Aspects

The masculine gender **ī**-ending nouns, which share common morphological procedures and structural patterns of the word "**Daṇḍī**" in each of seven case-endings are called **Daṇḍī-group** nouns.

Basic crude structure in the nominative-singular case is **Daṇḍī+si** and **si** is deleted as per rule of Sutta 220.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Daṇḍī	Daṇḍī, Daṇḍino
Voc	Bho Daṇḍi	Bhonto Daṇḍī, Daṇḍino
Acc	Daṇḍiṁ	Daṇḍī, Daṇḍino
Ins	Daṇḍinā	Daṇḍīhi, Daṇḍībhi
Dat	Daṇḍissa, Daṇḍino	Daṇḍīnaṁ
Abl	Daṇḍismā, Daṇḍimhā,*Daṇḍinā	Daṇḍīhi, Daṇḍībhi
Gen	Daṇḍissa, Daṇḍino	Daṇḍīnaṁ
Loc	Daṇḍismiṁ, Daṇḍimhi, *Daṇḍini,	Daṇḍīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Daṇḍī (220)	(np) Daṇḍī (58,118), Daṇḍino (58, 84, 225)
(vs) Daṇḍi (57, 58, 245, 220)	(vp) Daṇḍī (58, 118) Daṇḍino (58, 84, 225)
(as) Daṇḍiṁ (58, 84, 82)	(ap) Daṇḍī (58, 118), Daṇḍino (58, 84, 225)
(is) Daṇḍinā (58, 84)	(ip) Daṇḍīhi (NSP), Daṇḍībhi (99)
(ds/gs) Daṇḍissa (58, 84, 61), Daṇḍino (58, 84, 117)	(dp/gp) Daṇḍīnaṁ (NSP)
(abs) Daṇḍismā (58, 84), Daṇḍimhā (58, 84, 99), *Daṇḍinā (58, 84, 270)	(abp) Daṇḍīhi, Daṇḍībhi
(ls) Daṇḍismiṁ (58, 84), Daṇḍimhi (58, 84, 99), *Daṇḍini (58, 84, 226)	(lp) Daṇḍīsu (NSP)

SIMILARLY DECLINED WORDS

Hatthī Pakkhī Gaṇī jhāyī, Dāyī Ñāṇī cā'nupassī Yogī Rogī Sukhī Dukhī, Cārī Cāgī ca Kusalī Dhammavādī Dhammakāmī, Brahmacārī tu Medhāvī Niccasaññī Vajjadassī, Dīghadassī ca Ātāpī Bhayadassāvī Tapassī, Issukī Maccharī Makkhī Upanāhī ca Māyāvī, Vijitāvī Bhuttāvī tathā īkāra'ntapadā ime, daṇḍīva sadisā matā.

[Translation]

The words **Hatthī, Pakkhī, Gaṇī, Jhāyī, Dāyī, Ñāṇī, Anupassī** [cā'nupassī=ca+anupassī], **Yogī, Rogī, Sukhī, Dukhī, Cārī, Cāgī, Kusalī, Dhammavādī, Dhammakāmī, Brahmacārī,** [tu is expletive]**. Medhāvī, Niccasaññī, Vajjadassī, Dīghadassī,** [**ca**-also], **Ātāpī, Bhayadassāvī, Tapassī, Issukī, Maccharī, Makkhī, Upanāhī and Māyāvī, Vijitāvī** and **Bhuttāvī** ending in "**ī**" are similarly declined as "**daṇḍī**".

Note: Most of these words are either *taddhita*-nouns, abbreviated *tn,* or *kita*-nouns abbreviated *kn*.

[WM]

[**tathā**-besides, **īkāra'ntapadā=īkāra**-the vowel **ī**, **+anta**-ending, **+padā**-words, **ime**-these, **daṇḍīva-daṇḍī+iva**-like **daṇḍī**, **sadisā**-as similar, **matā**-should be known].

Hatthī-male elephant (also **Hatthinī**, with an "**inī**" affix, but feminine gender) she-elephant [**hattha**-trunks, **+ī**. **hattha** originally means 'hand'. In this case, it refers to the trunks which serve like the hands for an elephant, *tn*].
Pakkhī-the bird which has wings [**Pakkha**-wings, **+ī**, *tn*].
Gaṇī-leader having a community/group [**Gaṇa**-group, **+ī**, *tn*].
Jhāyī-the one who used to enter into absorption mental states [**jhe**-to be absorbed, **+ṇī**, *kn*].
Dāyī-the one who used to donate [**dā**-to give, **+ṇī**, *kn*].
Ñāṇī-the one who used to know, knower [**ñā**-to know, **+ṇī**, *kn*].
Anupassī-the one who used to reflect repeatedly or meditate [**anu**-repeatedly, √**disa**-to see, **+ṇī**, **disa** changed to **passa** per 471, *kn*].
Yogī-meditator [**yoga**-meditative effort, **+ī**, *tn*].
Rogī-the one who has disease [**roga**-disease, **+ī**, *tn*].
Sukhī-the one who has happiness [**Sukha**-happiness, **+ī**, *tn*].
Dukhī-the one who has suffering [**dukkha**-suffering, **+ī**, *tn*].
Cārī-the one who has practice [**Cara**-to practice, **+ṇī**, *kn*].
Cāgī-the one who has charitable deed [**Caja**-to give in charity, **+ṇī**, *kn*].
Kusalī-the one who has wholesome deeds [**kusala**-wholesome deed, **+ī**, *tn*].
Dhammavādī-the one who speak the Dhamma [**Dhamma**+**vada**-to speak, **+ṇī**, *kn*].
Dhammakāmī-the one who admire Dhamma [**Dhamma**+**kamu**-to admire, **+ṇī**, *kn*].
Brahmacārī-the one who practices the noble act [**Brahma**-the noble act+**cara**-to practice, **+ṇī**, *kn*].

Medhāvī-the one who has wisdom [**Medhā**-wisdom, intellect, **+vī**, *tn*].
Niccasaññī-the one who has the notion of permanence [**Nicca**-as being permanent, +**saññā**-notion, **+ī**, *tn*].
Vajjadassī-the one who used to see fault [**vajja**-fault+**disa**-to see, **+ṇī**, *kn*].
Dīghadassī-the one who used to see the long-view, **i.e.** the events of a distant future, [**Dīgha**-the long distant future, **+disa**-to see, **+ṇī**, *kn*].
Ātāpī-the one who has intensive effort [**ā√tapa**-to exert, **+ṇī**, *kn*. Here, "**ā**" is intensifier].
Bhayadassāvī-the one who used to see danger [**bhaya**-danger, **+disa**-to see, **+āvī**, *kn*].
Tapassī-the one who practices austerity [**tapa**-austerity, **+sī**, with one "**s**" doubled, *tn*].
Issukī-the one who has jealousy, jealous [**Issuka**-jealousy, **+ī**, *tn*].
Maccharī-the one who has stinginess, stingy [**macchara**-stinginess, **+ī**, *tn*]. **Note:** If this word is translated as "the one who used be stingy", then it is *kn* as per "**maccharāyati sīlenāti maccharī**". [**macchara+ṇī**, *kn*].
Makkhī-the one who used to disregard other person's kind help, an ingrate. [**makkha**-to erase other's good-willed act, smirching, ingratitude, **+ṇī**, *kn*].
Upanāhī-the one who used to hold grudge, vengeful [**upa√naha**-to tie up, **+ṇī**, *kn*].
Māyāvī-the one who has deceit, deceitful, hypocritical, fraudulent [**māyā**-deceit, **+vī**, *tn*].
Vijitāvī-the one who had conquered [abbreviated **vi√ji**-to conquer, **+tāvī**, *kn*].
Bhuttāvī-the one who had eaten [**bhuja**-to eat, **+tāvī**, *kn*].

Similar Pāḷi words not shown in the Verse:

Saccavādī-the one who used to speak truth. [**sacca√vada+ṇī**, *kn*]
Musāvādī-the one who used to speak lies. [**musā√vada+ṇī**, *kn*]
Pāṇātipātī-the one who used to kill beings. [**pāṇa+ati√pata+ṇī**, *kn*]
Sassatavādī-the one who used to speak eternalism. [**sassata√vada+ṇī**, *kn*]
Pāpakārī-the one who used to do evil. [**pāpa√kara+ṇī**, *kn*]
Puññakārī-the one who used to do virtuous deeds. [**puñña√kara+ṇī**, *kn*]

Note: Similar words are found in large numbers in Pāḷi texts.

Categorization: All *taddhita* and *kita* nouns structured with either of **ī, ṇī, vī, ssī, ṇī, āvī, tāvī** suffixes are included in this group of nouns.

In case an **inī**-suffix is appended after these nouns, they are to be categorized in feminine gender, **ī**-ending nouns and to be declined as in **nadī**, but irregular word-forms such as **najjo, najjā** etc, are not applicable.

See these Suttas for suffixes: vī (364), **ssī** (365), **ī** (366), **ṇī** (532), **āvī** (527, 532), **tāvī** (555).

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LESSON 7

Puṁliṅga, u-kāranta sadda
Masculine Gender,
u-ending Nouns, Type (I)
Bhikkhu-group

Bhikkhu-monk

General Aspects
The masculine gender **u**-ending nouns, which share common morphological procedures and structural patterns of **Bhikkhu** in each of seven case-endings are called **Bhikkhu-group** nouns.

Basic crude structure in the nominative-singular case is **Bhikkhu+si** and **si** is deleted as per rule of Sutta 220.

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Bhikkhu	Bhikkhū,*Bikkhavo
Voc	Bho Bhikkhu	Bhonto Bhikkhū, *Bhikkhave, *Bhikkhavo
Acc	Bhikkhuṁ	Bhikkhū, *Bhikkhavo
Ins	Bhikkhunā	Bhikkhūhi, Bhikkhūbhi
Dat	Bhikkhussa, *Bhikkhuno	Bhikkhūnaṁ
Abl	Bhikkhusmā, Bhikkhumhā, *Bhikkhunā	Bhikkhūhi, Bhikkhūbhi
Gen	Bhikkhussa, *Bhikkhuno	Bhikkhūnaṁ
Loc	Bhikkhusmiṁ, Bhikkhumhi	Bhikkhūsu, Bhikkhusu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Bhikkhu (220)	(np) Bhikkhū (58, 118, 88), *Bikkhavo (58, 119, 97)
(vs) Bhikkhu (57, 220)	(vp) Bhikkhū (58, 118, 88), *Bhikkhave (58, 116, 97), *Bhikkhavo (58, 116, 97)
(as) Bhikkhuṁ (58, 82)	(ap) Bhikkhū (58, 118, 88), *Bhikkhavo (58, 119, 97)
(is) Bhikkhunā (NSP)	(ip) Bhikkhūhi (89), Bhikkhūbhi (99, 89)
(ds, gs) Bhikkhussa (61), *Bhikkhuno (58, 117)	(dp, gp) Bhikkhūnaṁ (89)
(abs) Bhikkhusmā (NSP), Bhikkhumhā (99), *Bhikkhunā (270)	(abp) Bhikkhūhi, Bhikkhūbhi
(ls) Bhikkhusmiṁ (NSP), Bhikkhumhi (99)	(lp) Bhikkhūsu (89), Bhikkhusu (NSP)

SIMILAR WORDS

Hetu Ketu Setu Veḷu, Maccu'su Bandhu Bāṇu ca Guru Jantu Sānu Sādhu, Sindhu Pasu Bhikkhusamā.

[Translation]

Hetu, Ketu, Setu, Veḷu, Maccu, Usu (**Maccu'su** is to be separated into two words as **Maccu+Usu**), **Bandhu, Bāṇu, Guru, Jantu, Sānu, Sādhu, Sindhu** and **Pasu** are similar to **Bhikkhu**. [**bhikkhusamā**-**bhikkhu**-with *bhikkhu*, **+samā**-similar].

Note: Irregular and special word-forms with **ve**, **vo**-feature such as **bhikkha<u>ve</u>**, **bhikkha<u>vo</u>** are inapplicable in some words in the verse.

But, word-forms with **vo**-feature in nominative plural case such as "**hetavo, bandhavo, jantavo, sādhavo, sindhavo, pasavo**" are quite frequently found in the Pāḷi texts.

[WM]

Hetu-reason,	**Bāṇu**-sun,
Ketu-banner,	**Guru**-teacher,
Setu-bridge,	**Jantu**-creature, living being,
Veḷu-bamboo,	**Sānu**-mountain peak,
Maccu-death,	**Sādhu**-saint (n), good (adj, adv),
Usu-arrow,	**Sindhu**-ocean,
Bandhu-friend,	**Pasu**-animal.

Note: Sādhu is also *nipāta*-particle used in the initial point of a sentence to express a polite request. In this case, it has no gender. Example: **Sādhu bhante dhammaṁ desetu**.

(I request you) to teach Dhamma, venerable!.

Words not shown in the verse:

sattu-enemy	**pharasu**-ax
susu-young one, young boy	**kaṭacchu**-big spoon used to scoop rice and curry etc.
taru-tree	**dayālu**-the one who has much compassion/kind.
bāhu-arm elbow, arm	**abhijjhālu**-the one who has much greed.
[These last two words are *taddhita* nouns in **ālu**-suffix. See Sutta 359].	

If these last two words (**dayālu, abhijjhālu**) are appended with an additional "**ka**" suffix, they will become "**dayāluko, abhijjhāluko**" and meaning is the same because the suffix is an expletive without meaning. These words, however, have to be declined as **purisa**-group, masculine gender nouns. Please note this carefully.

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LESSON 8

Puṁliṅga, u-kāranta sadda
Masculine Gender,
u-ending Nouns, Type (II)
Satthu-group

Satthu-teacher

General Aspects
The masculine gender **u**-ending nouns, which share common morphological procedures and structural patterns of **Satthā** in each of seven case-endings are called **Satthu-group** nouns.

Basic crude structure in the nominative-singular case is **Satthu+si**.

Si is deleted. "**u**" of **Satthu**, is transformed into "**ā**" as per rule of Sutta 199. Thus it becomes "**satthā**" ending in an **ā**. Here "**ā**" symbolizes the masculine gender **u**-ending nouns of **Satthu**-group. See the verse to understand about this fact clearly. All similar words end in an **ā**-ending in the verse.

Two distinctive patterns of words belonging to this group: ending in "**ā**" in nominative singular per rule of 199, having "**āra** or **ara**" function such as **satth<u>ā</u>ro**, **satth<u>āra</u>ṁ**, **satth<u>a</u>ri**, **māt<u>a</u>ro**, **māt<u>ara</u>ṁ**, per rule of Sutta 200, 201, 208.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Satthā	Satthāro
Voc	Bho Sattha, Satthā	Bhonto Satthāro
Acc	Satthāraṁ	Satthāro
Ins&Abl	*Satthunā, Satthārā	Satthārehi-Satthārebhi, Satthūhi-Satthūbhi
Dat&Gen	Satthussa, Satthu, Satthuno	Satthārānaṁ, Satthānaṁ, Satthūnaṁ
Loc	Satthari	Satthāresu, Satthūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Satthā (199),	(np) Satthāro (200, 205, 83).
(vs) Sattha (57, 244, 246, 220), Satthā (57, 244, 220),	(vp) Satthāro (200, 205, 83).
(as) Satthāraṁ (200, 83),	(ap) Satthāro (200, 205, 83).
(is) *Satthunā (NSP), Satthārā (200, 207, 83).	(ip) Satthārehi (200, 101), Satthārebhi (200, 101, 99), Satthūhi (89), Satthūbhi (99, 89).
(ds, gs) Satthussa (203 but no erasure of **sa**, 61), Satthu (203), Satthuno (203, 58, 117).	(dp, gp) Satthārānaṁ (201, 89), Satthānaṁ (202, 89), Satthūnaṁ (89).
(ls) Satthari (200, 206, 208),	(lp) Satthāresu (200, 101), Satthūsu (89).

Note: The word **satthu** ends in suffix **ratthu**
[**sāsa**-to teach**+ratthu**]

SIMILAR WORDS

***Mātā Pitā Bhātā *Dhītā, Nattā Kattā Vattā Jetā**
Jāmātā ca Gantā Dhātā, Desetā Satthu-ādayo.

[Translation]

Mātā, Pitā, Bhātā, Dhītā, Nattā, Kattā, Vattā, Jetā, Jāmātā, Gantā, Dhātā and **Desetā** etc., are called **Satthu**-group nouns and to be declined as the word "**satthu**".
[**Satthu**-with the word *satthu*, **ādayo**-have similar measures. This word "**ādi**" generally means **1**. first, beginning, **2**. original cause, **3.** similar measure, **4.** et cetra, such-like, so on]

Base Structure of all words:

Mātu, Pitu, Bhātu, Dhītu, Nattu, Kattu, Vattu, Jetu, Jāmātu, Gantu, Dhātu and **Desetu**.

In the verse, all words are shown in **ā**-ending in the nominative singular case as they are the completed words.

The Structural break-down of words in this noun group

Note: Knowing and understanding the structural break-down will immensely help the students to develop the grammatical insight into these words and develop the gradual mastery of the language. Words are shown in order of those having similar-suffixes.

[WM & WA]

Words ending in suffix **rātu**, **ritu**
Mātā-mother [**māna+rātu+si**]
Bhātā-brother [**bhāsa+rātu+si**],
Nattā-grandchild [**nata+rātu+si**],
Jāmātā-son-in-law [**jana+rātu+si**],
Pitā-father [**pā+ritu+si**],
Dhītā-daughter [**dhara+ritu+si**],
Words ending in suffix **tu**:
Kattā-doer, [**kara+tu+si**],
Vattā-speaker [**vada+tu+si**],
Jetā-victor [**ji+tu+si**],
Gantā-goer [**gamu+tu+si**],
Dhātā-carrier [**dhā** or **dhara+tu+si**],
Desetā-preacher [**disa+tu+si**].
Words not shown in the verse:
Viññātā-knower [**vi√ñā+tu+si**].
Bhattā-husband [**bhaja+tu+si**].

Words ending in **tu**-suffix are sometimes found in both ordinary **tu**-suffix and causative **ṇe** or **ṇāpe**-suffixes. These words of causative structure are also included this group. Hidden suffix traces are shown underlined to make it understandable and easily noticeable for the students.

Causative Nouns in <u>tu</u>-suffix examples:

1. [**ṇe+tu** suffix]
   Kāre<u>t</u>ā-the one who causes someone to do [**kara+ṇe+tu+si**]

2. [**ṇāpe+tu**]
   Kārā<u>pet</u>ā-the one who causes someone to do
   [**kara+ṇāpe+tu+si**]

3. [**ṇe+tu** suffix]
   Ghāte<u>t</u>ā-the one who causes someone to kill [**hana+ṇe+tu+si**]

4. [**ṇāpe+tu** suffix]
   - **Ghātā<u>pet</u>ā**-the one who causes someone to kill.
     [**hana+ṇāpe+tu+si**, **hana** changes into **ghāta**,
     Re: 591, Kaccāyana]
   - **Viññāpetā**-educator teacher [**vi√ñā+ṇāpe+tu+si**]
   - **Patiṭṭhāpetā**-founder [**pa√ṭhā+ṇāpe+tu+si**]
   - **Paññāpetā**-the one who imparts knowledge, discloser of truths, the one who cause something known among public, pioneer philosopher. [**pa√ñā+ṇāpe+tu+si**]

Note: All words, except **Mātā** and **Dhītā**, are similarly declined. *__Mātā__ and *__Dhītā__ shown in asterisk **are feminine gender nouns** with special word-forms in ***is, ds, gs, ls*** cases unique to feminine gender **u**-ending nouns. They are <u>classified together and shown in this group because</u> <u>they share similar "**āra**" function</u>.

Please also note that "**āra**" is only applicable for **satthu** and any word structured with a **tu**-suffix such as **kattu**-doer, **vattu**-speaker, **gantu**-goer etc.

<u>There is no "**āra**" pattern with a lengthened vowel **ā**</u> when declining **Mātu**, **Pitu**, **Bhātu** and **Dhītu**. So, there will be only such words as **mātaro, mātarā, mātarānaṁ, mātaresu** etc, with an "**ara**" pattern.

Similar word but with different meaning and gender:

Sattha=weapon, manuscript, text or book written about a specific subject.
(Neuter gender, **a**-ending noun, to be declined as in **citta**. Note that depending on the meaning, the meaning of root also changes).

Sattha=a caravan of merchants and a co-traveler or travelers going on a journey together. (Masculine gender, to be declined as in **purisa**, In this word, it is structured as **sa+attha**. **sa** means 'similar, with', **attha** means 'purpose' such as a personal interest or business interest.

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Mātu-mother

Feminine gender, **u**-ending noun
(This word shares the patterns found in **satthu** & **yāgu**)

Note: Even though this word belongs to feminine gender, **yāgu**-group nouns, it is shown here because it has shared structural patterns as those found in **satthu** in having **ara** & **āra**-feature. Special word-forms unique to **Mātu** are shown in asterisk (*). Most word-forms (those without **ara** & **āra**-feature) are similar to **u**-ending feminine gender noun word **yāgu** in *is, ip, ds, dp, gs, gp, ls,* and *lp* cases. Knowing this fact will make students a lot easier to learn this noun.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Mātā	Mātaro
Voc	*Bhoti Māta, Bhoti Mātā, *Bhoti Māte	Bhotiyo Mātaro
Acc	Mātaraṁ	Mātaro
Ins&Abl	Mātarā, *Mātuyā, *Matyā	Mātarehi-Mātarebhi, Mātūhi-Mātūbhi
Dat&Gen	Mātu, Mātussa, *Mātuyā, *Matyā	Mātarānaṁ, Mātānaṁ, Mātūnaṁ
Loc	Mātari, *Mātuyā, *Matyā, *Mātuyaṁ, *Matyaṁ	Mātaresu, Mātūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Mātā (199)	(np) Mātaro (200, 205)
(vs) Bhoti Māta (57, 244, 246, 220), Bhoti Mātā (57, 244, 220), *Bhoti Māte (Change **si** to **e** by 404)	(vp) Bhotiyo Mātaro (200, 205)
(as) Mātaraṁ (200, 209, 83),	(ap) Mātaro (200, 205)
(is) Mātarā (200, 209, 207), *Mātuyā (59, 112), *Matyā (59, 112, shorten **ā** and erase **u** of **mātu** by 404)	(ip) Mātarehi (200, 209, 101), Mātarebhi (200, 209, 101, 99), Mātūhi (89), Mātūbhi (89, 99)
(ds, gs) Mātu (203), Mātussa (203, no erasure of **sa**, 61), *Mātuyā (59, 112), *Matyā (59, 112, 404)	(dp, gp) Mātarānaṁ (201, 209, 89), Mātānaṁ (202, 89), Mātūnaṁ (89)
(ls) Mātari (200, 206, 208), *Mātuyā (59, 112), *Matyā (59, 112, 404), *Mātuyaṁ (59, 216), *Matyaṁ (59, 216, 404)	(lp) Mātaresu (200, 209, 101), Mātūsu (89)

Morphological Notes:

***Matyā**= **mātu+nā**. The vowel **u** of **mātu** is given formal grammatical term **pa** by 59.

nā is changed into **yā** by 112> **mātu+yā**. Shorten the initial vowel **ā** of m**ātu** and erase **u** of mā**tu** by 404> **mat+yā**). Perform necessary morphological procedure for ***Matyaṁ** as shown in this example by applying the rule of bracketed Suttas.

Note: Dhītā, Duhitā (daughter) are also similarly declined without special irregular word-forms shown in asterisk (*). Such special words are used mostly in prose (**gāthā**) found in the Jātaka Pāḷi texts and not as main-stream common word-forms. See the reference texts.

[Reference Texts]

1. Visesavidhimmhi gāthāsu mahāvuttinā mātu,pitu-saddehi nā'dīnaṁ pañcannaṁ ekavacanānaṁ yā hoti. Smiṁno pana yañca hoti. Antalopo ca *(Nirutti-dīpanī).*

[Translation]

As a special function (*visesavidhi*) for special word-forms, there is **yā**-function in five singular cases such as instrumental to locative cases and also **yaṁ**-function in locative singular case with additional erasing of component vowel **u** of the words **mātu** and **pitu** by invoking the role of great Sutta (*Mahāvutti*).

2. <u>Matyā</u> ca <u>petyā</u> ca kataṁ susādhu

(Verse no. 61, ummādantī jātaka Pāḷi text).

What has been done by mother and father is very good.
(That which was done by mother and father is excellent)

Classification & Categorization

Q: What kinds of words are included in this group of nouns and why?

A: Those containing **rātthu** (566), **rātu** (568), **ritu** (567) and **tu** suffix (527) are included and categorized in this group because they share some similar structural patterns of having an **āra** or **ara**-feature in the morphological procedure.

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LESSON 9

Puṁliṅga, u-kāranta sadda

Masculine Gender,
u-ending Nouns, Type (III)
Guṇavā-group nouns

General Aspects
Those masculine gender nouns having either of **vantu, mantu, imantu, tavantu, tāvantu, āvantu** affixes, which share similar morphological procedures and structural patterns of **Guṇavantu** in each of seven case-endings are called **Guṇavā-group** nouns.

Basic crude structure in the nominative-singular case is **Guṇavantu+si**.

si together with **ntu** is transformed into "**ā**" as per rule of Sutta 124. Thus it becomes "**Guṇavā**" ending in "**vā**". [Note similar words "**bhagavā, sīlavā**" which are frequently found in the Pāḷi texts. Refer to the verses of similar words shown for this noun-group to clearly understand how each word ends in **ā** in nominative singular case].

Distinctive patterns of this noun group:
having either **vā**, **mā**, **tavā** in the nominative singular case, having **tā**, **to**, **ti**, unique patterns in instrumental, dative, genitive and locative singular cases.

Here "**vā**" is derived from **vantu**. "**mā**" is derived from **mantu**. "**tavā**" is derived from **tavantu**. "**tāvā**" is derived from **tāvantu** or **āvantu**-affixed nouns of **Guṇavā**-group. Below is a list of the words with those **five suffixes**. Please see the pattern of suffixes in the completed word-forms **shown in bold** in the nominative, instrumental and locative singular cases.

1. [**vā**-vantu]	Guṇa**vā**-the one who has virtue, virtuous. [*ns*]
[**mā**-mantu]	Āyas**mā**-the one who has long life. [*ns*]
	Sati**mā**-the one who has mindfulness. [*ns*]
[**tavā**-tavantu]	Bhut**tavā**-the one who have eaten. [*ns*]

2. [**tā**]	Guṇava**tā**-by the one who has virtue, by the virtuous. [*is*]
	Satima**tā**-by the one who has mindfulness. [*is*]
	*Kittāva**tā**-by what measure, to what extent?. [*is*]
	*Tāva**tā**-by that measure. [*is*]
	*Ettāva**tā**-by such measure. [*is*]
[**to**]	Guṇava**to**-for / of he one who has virtue, for/ of virtuous. [*ds, gs*]
	Satima**to**-for / of the one who has mindfulness. [*ds, gs*]
[**ti**]	Guṇava**ti**-in the one who has virtue, in a virtuous person. [*ls*]
	Satima**ti**-in the one who has mindfulness. [*ls*]

Note: Those shown with star mark in **tāvantu**, **āvantu** affix are mostly found in *is*-case in the Pāḷi texts.

Guṇavantu-virtuous (Masculine)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Guṇavā, Guṇavanto	Guṇavanto, Guṇavantā
Voc	Bho Guṇavaṁ, Bho Guṇava, Bho Guṇavā	Bhonto Guṇavanto, Guṇavantā
Acc	Guṇavaṁ, Guṇavantaṁ	Guṇavante
Ins	*Guṇavatā, Guṇavantena	Guṇavantehi, Guṇavantebhi
Dat&Gen	Guṇavassa, *Guṇavato, Guṇavantassa	*Guṇavataṁ, Guṇavantānaṁ
Abl	Guṇavantasmā, Guṇavantamhā, Guṇavantā	Guṇavantehi, Guṇavantebhi
Loc	*Guṇavati, Guṇavantasmiṁ, Guṇavantamhi, Guṇavante	Guṇavantesu

SMP

[**S**uttas for **M**orphological **P**rocedure]

(ns) Guṇavā (124, 83). Guṇavanto (94, 104, 83)	(np) Guṇavanto (122). Guṇavantā (92, 107, 83).
(vs) Guṇavaṁ, Guṇava, Guṇavā (57, 126, 83)	(vp) Guṇavanto (122) Guṇavantā (92, 107, 83).
(as) Guṇavaṁ (93, 83), Guṇavantaṁ (Change **u** of **ntu** into **a** by **ca** of 92, 83)	(ap) Guṇavante (92, 107, 83).
(is) Guṇavatā (127), Guṇavantena (Change **u** of **ntu** into **a** by **ca** of 92, 103, 83)	(ip) Guṇavantehi (92, 101) Guṇavantebhi (92, 101, 99)
(ds, gs) Guṇavassa (93, 61), Guṇavato (127), Guṇavantassa (123)	(dp, gp) Guṇavataṁ (128), Guṇavantānaṁ (Change **u** of **ntu** into **a** by 92, 89).
(abs) Guṇavatā (270, 127), Guṇavantasmā (Change **u** of **ntu** into **a** by **ca** of 92), Guṇavantamhā (Change **u** of **ntu** into **a** by **ca** of 92, 99), Guṇavantā (Change **u** of **ntu** into **a** by **ca** of 92, 108)	(abp) Guṇavantehi, Guṇavantebhi, (same as in ***ip***-case)
(ls) Guṇavati (127), Guṇavantasmiṁ (Change **u** of **ntu** into **a** by **ca** of 92), Guṇavantamhi (Change **u** of **ntu** into **a** by **ca** of 92, 99), Guṇavante (Change **u** of **ntu** into **a** by **ca** of 92, 108),	(lp) Guṇavantesu (92, 101)

Guṇavantu-virtuous family

(Neuter)

Recite the following declined word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Guṇavaṁ, Guṇavantaṁ	Guṇavantā, *Guṇavanti, Guṇavantāni
Voc	Bho Guṇavaṁ, Guṇava, Guṇavā	Bhonto Guṇavantā, Bhavantāni *Guṇavanti, Bhavantāni Guṇavantāni
Acc	Guṇavaṁ, Guṇavantaṁ	Guṇavante, *Guṇavanti, Guṇavantāni
	Note: The remaining cases are similar to those in the masculine word-forms of **Guṇavantu**.	

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Guṇavaṁ (125, 83), Guṇavantaṁ (219)	(np) Guṇavantā (92, 107, 83), *Guṇavanti (Change **u** of **ntu** into **a** and change **yo** into **i** by **anta** of 92, 83), Guṇavantāni (Change **u** of **ntu** into **a** by **ca** of 92, 218, 88)
(vs) Guṇavaṁ, Guṇava, Guṇavā (57, 126, 83)	(vp) Guṇavantā, Guṇavanti, Guṇavantāni (Similar to word-forms in *np*-case).
(as) Guṇavaṁ (93, 83). Guṇavantaṁ (Change **u** of **ntu** into **a** by **ca** of 92, 83)	(ap) Guṇavante (92, 107, 83). Guṇavanti, Guṇavantāni (same as in ***np***-case words).

Guṇavantu-virtuous lady

(Feminine Gender)

(Added an "**ī**" affix and declined as in **nadī**)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Guṇavantī, Guṇavatī	Guṇavantiyo, Guṇavatiyo
Voc	Bhoti Guṇavanti, Bhoti Guṇavati	Bhotiyo Guṇavantiyo, Guṇavatiyo
Acc	Guṇavantiṁ, Guṇavatiṁ	Guṇavantiyo, Guṇavatiyo
Ins&Abl	Guṇavantiyā, Guṇavatiyā,	Guṇavantīhi, Guṇavantībhi, Guṇavatīhi, Guṇavatībhi
Dat&Gen	Guṇavantiyā, Guṇavatiyā	Guṇavantīnaṁ, Guṇavatīnaṁ
Loc	Guṇavantiyā, Guṇavatiyā, Guṇavantiyaṁ, Guṇavatiyaṁ	Guṇavantīsu, Guṇavatīsu

Note: There are two word-forms of the same case-ending in the same function with a slight difference, shown underlined such as **Guṇav<u>ati</u>yā**, **Guṇav<u>anti</u>yā**. Please refer to Sutta 241 to understand this dual variation.

IMPORTANT MORPHOLOGICAL NOTES

Base I for **guṇavantī:**

Step 1: **Guṇavantu**.

Step 2: add **ī**-affix after it by Sutta 238> **guṇavantu+ī**.

Step 3: Erase the last vowel **u** of **guṇavantu**> **guṇavant+ī**.

Step 4: Recognize as a noun by 601. This is the base-structure and preliminary step of **guṇavantī**.

Base II for **guṇavatī:** Follow the **first step**> **guṇavantu+ī**.

Step 2: Change **ntu** of va**ntu** into "**t**"> **guṇavat+ī**. Follow the **step 4** as shown above.

This is the base-structure of **guṇavatī**. These preliminary steps are necessary steps before applying the case-endings and proceeding with the follow-up functions of Suttas shown in SMP. All the rest of Suttas for Morphological Procedures (SMP) are like in the feminine gender, **ī**-ending noun **nadī**-river.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Guṇavantī, Guṇavatī (220)	(np) Guṇavantiyo, Guṇavatiyo (59, 84)
(vs) Bhoti Guṇavanti, Bhoti Guṇavati (59, 245, 220)	(vp) Bhotiyo Guṇavantiyo, Guṇavatiyo (59, 84)
(as) Guṇavantiṁ, Guṇavatiṁ (59, 82, 84)	(ap) Guṇavantiyo, Guṇavatiyo (59, 84)
(is) Guṇavantiyā, Guṇavatiyā (59, 112, 84)	(ip) Guṇavantīhi (NSP), Guṇavantībhi (99), Guṇavatīhi (NSP), Guṇavatībhi (99)
(ds, gs) Guṇavantiyā, Guṇavatiyā (59, 112, 84)	(dp, gp) Guṇavantīnaṁ, Guṇavatīnaṁ (NSP)
(ls) Guṇavantiyā, Guṇavatiyā (59, 112, 84), Guṇavantiyaṁ, Guṇavatiyaṁ (59, 84, 216)	(lp) Guṇavantīsu, Guṇavatīsu (NSP).

SIMILAR WORDS

Sīlavā Balavā ce'va, Satimā Bandhumā Gomā
Puttimā Āyasmā'ti, Jāniyā Guṇavādayo.

[Translation]

The words **Sīlavā, Balavā, Satimā, Bandhumā, Gomā, Puttimā, Āyasmā** and so on, are to be known as **Guṇavā**-group nouns as they are similarly declined.

[**Jāniyā**-should be known, **ñā+nā+eyya**, *ākhyāta*-verb, **Guṇavādayo**-as *guṇavādi*-group nouns].

[Word Meaning] [WM]

Sīlavā-the one who has morality, **i.e.** moral person [**sīla**-morality, **+vantu+si**].
Balavā-the one who has strength, **i.e.** strong [**bala**-strength, **+vantu+si**].
Satimā-the one who has strong memory, mental alert, **i.e.** alert, mindful [**sati**-mental alert, **+mantu+si**].
Bandhumā-the one who has relatives [**bandu**-relative, **+mantu+si**].
Gomā-the one who has cattle [**go**-cattle, **+mantu+si**].
Puttimā-the one who has children [**putta**-son or children, **+mantu+si**. An "**i**" is inserted].
Āyasmā-the one who has long life [**āyu**-long life, **+mantu+si**].

****

Āyasmā-one having a long life

(A kind of polite term addressed among monastics - **Venerable**, also used in conducting monastic procedures such as the ordination etc.)

Base Structure: Āyasmantu-the one who has a long life, **+si**.
Here is basic morphological process of **Āyasmantu**:
Āyu-life, age +**mantu**-the one who has.

The component vowel "**u**" of **āyu** changed into **as**> **āy+as+mantu**. Then, **ntu** of **mantu** changed into **ā** by the procedure of Sutta 124> **āyas+mā**. It thus finally becomes **āyasmā**.

All morphological process of word-form change are similar to **Guṇavā** except the suffix "**mantu**". [Refer to Sutta 369, 371, 124].

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Āyasmā	Āyasmanto, Āyasmantā
Acc	Āyasmantaṁ	Āyasmanto, Āyasmante
Ins	Āyasmatā, Āyasmantena	Āyasmantehi, Āyasmantebhi
Dat&Gen	Āyasmassa, Āyasmantassa, Āyasmato	Āyasmataṁ, Āyasmantānaṁ
Abl	Āyasmantasmā,, Āyasmantanmhā, Āyasmantā	Āyasmantehi-bhi
Loc	Āyasmantasmiṁ, Āyasmantamhi, Āyasmante	Āyasmantesu

Similar Nouns in Verse

(Words in **vantu** suffix)

Bhagavā Sīlavā ce'va, Paññavā Dhanavā'pi ca
Himavā Balavā ādī, padā'me vantu**-antakā.**

[Translation]

These words such as: **Bhagavā, Sīlavā, Paññavā, Dhanavā, Himavā, Balavā** etc; ending in **vantu**-suffix are similarly declined.

[**ādī**-so on, **padā'me**-**padā**-words+**ime**-these,
vantu-antakā-ending in *vantu*-suffix].

[WM]

Bhagavā-the one who has glory, glorious [**bhaga**-glory, grace, **+vantu+si**].
Sīlavā-the one who has morality [**sīla**-morality, **+vantu+si**].
Paññavā-the one who has wisdom, wise [**paññā**-wisdom, **+vantu+si**].
Dhanavā-the one who has wealth, wealthy [**dhana**-wealth, **+vantu+si**].
Himavā-the mountain which has snow, snowy [**hima**-snow, **+vantu+si**].
Balavā-the one which has energy, energetic [**bala**-energy, **+vantu+si**].

(Words in **mantu** suffix)

Satimā cā'pi Sirimā, Gatimā Iddhimā atha
Buddhi-Cakkhu-Dhītimā'ti, padā'me mantu**-antakā.**

[Translation]

These words such as: **Satimā, Sirimā, Gatimā, Iddhimā, Buddhimā, Cakkhumā, Dhītimā** and so on, ending in **mantu**-suffix are similarly declined. [**cāpi**=**ca+api**-also, **atha**-besides]

[WM]

Satimā-the one which has sati, mindful [**sati**-memory, mindfulness, **+mantu+si**].
Sirimā-the one which has splendor, grace [**siri**-splendor, good fortune, **+mantu+si**].
Gatimā-the one which has destiny [**gati**-destiny, outcome, **+mantu+si**].
Iddhimā-the one who has power/magical power or accomplishment [**iddhi**-power, magical power, **+mantu+si**].
Buddhimā-the one who has wisdom [**buddhi**-wisdom, knowledge, **+mantu+si**].
Cakkhumā-the one who has eye [**cakkhu**-eye, **+mantu+si**].
Dhītimā-the one who has integrity, wisdom [**dhīti**-wisdom, **+mantu+si**].

(Words in **imantu** suffix)

Pāpimā Puttimā ce'va, Sandimā Khandimā tathā
Aṇimā Laghimā'tyā'di, padā imantu**-antakā.**

[Translation]

The words **Pāpimā, Puttimā, Candimā, Khandimā, Aṇimā, Laghimā** etc, which end in **imantu**-suffix, are similarly declined.

[**Laghimā'tyā'di**=**Laghimā+iti**-thus, **+ādi**-etc., last **i** of **iti** changed to **y** per Sutta 21]

[WM]

Pāpimā-the one who has evil nature, the devil [**pāpa**-evil, **+imantu+si**].
Puttimā-the one who has son or children [**putta**-son, **+imantu+si**].
Candimā-moon [**canda**-moon, **+imantu+si**].
Khandimā-the one who has aggregates [**khanda**-aggregates, **+imantu+si**].
Aṇimā-small, minute [**aṇu**-minutest measure, **+imantu+si**, the suffix is meaningless in this word].
Laghimā-quick and fast, agility [**laghu**-quickness, **+imantu+si**].

(Words in **tavantu** suffix)
Bhuttavā ce'va Jitavā,Vusitavā ca Muttavā
Tavantu**-antakā ete, atītatthassa vācakā.**

[Translation]
These words "**Bhuttavā, Jitavā, Vusitavā, Muttavā**" and so forth, ending in **tavantu**-suffix expressive of the past-tense (**atīta'tthavācaka**), are similarly declined.

[**Tavantu-antakā**=*Tavantu*-suffix, **+antakā**-ending, **ete**-these words, **atītatthassa**=**atīta**-past, **+atthassa**-meaning, **vācakā**-indicate].

Note: The words in **tavantu**-suffix are usually found in a few case-endings such as *ns*, *np* cases.

[WM]

Bhuttavā-the one who have eaten, having eaten [**bhuja**-to eat**+tavantu+si**].
Jitavā-the one who have won, having won [**ji**-to win**+tavantu+si**].
Vusitavā-the one who had lived, having dwelt [**vasa**-to dwell, live**+tavantu+si**].
Muttavā-the one who is free, being released [**muca**-to free**+tavantu+si**].

(Words with **āvantu, tāvantu** suffix)

Ettāvatā Kittāvatā, Sabbāvatā ca Yāvatā
Tāvatā'ti Padā ime, āvantu**-paccaya'ntakā.**

[Translation]

The words **Ettāvatā, Kittāvatā, Sabbāvatā, Yāvatā, Tāvatā**, ending in **āvantu**-suffix[1] are similarly declined.

[**Tāvatā'ti=Tāvatā** + **iti**-thus, **āvantu-paccaya'ntakā** = **āvantu** + **paccaya**-suffix, **antakā**-ending].

[WM]

Ettāvatā-by such measure, by this much [**eta**-that, **+āvantu+nā**].
Kittāvatā-by how much measure [**kiṁ**-what, **+tāvantu+nā**, **ṁ** of **kiṁ** is erased by 404].
Sabbāvatā-by all measure [**sabba**-all, **+āvantu+nā**].
Yāvatā-by which measure [**ya**-which, **+āvantu+nā**].
Tāvatā-by that measure [**ta+āvantu+nā**].

[1] The affix for these words is described in Sanskrit grammars as **ḍāvantu** applicable by Sutta (यत्तदेतेभ्यो डाब्नुः" (yattadetebhyo ḍābnuḥ). In Pāli Grammars, all **imantu, tāvantu, āvantu** affixes are applicable by Sutta 391. But **āvantu** affix is also applicable by Moggallāna, Ṇādikaṇḍa, Sutta no. 43. **Sabbā cā'vantu**.

Ettāvatā-such measure, this measure

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Ettāvanto	Ettāvantā
Acc	Ettāvantaṁ	Ettāvante
Ins	Ettāvatā, Ettāvantena	Ettāvantehi-Ettāvantebhi
Dat&Gen	Ettāvato, Ettāvantassa	Ettāvataṁ, Ettāvantānaṁ
Abl	Ettāvantasmā, Ettāvatā	Ettāvantehi-Ettāvantebhi
Loc	Ettāvantasmiṁ, Ettāvantamhi, Ettāvante	Ettāvantesu

Base: Ettāvantu+si

(ns) Ettāvanto (94, 104, 83)	(np) Ettāvantā (92, 107, 83).
(as) Ettāvantaṁ (Change **u** of **ntu** into **a** by **ca** of 92, 83)	(ap) Ettāvante (92, 107, 83)

Note: Morphological procedure of most words are as in **guṇavantu**. Vocative case is not applicable.

Note: The words in **āvantu**-suffix are usually found in a few case-endings such as *is, dp* or *gp*. But applicable word-forms in all case-endings are shown for the purpose of developing grammatical knowledge and necessary Pāḷi grammatical skill. Besides, they are grammatically applicable word-forms.

Categorization: Those nouns having either of **vantu, mantu, imantu, tavantu, tāvantu, āvantu** affixes are to be categorized in this **Guṇavā-group** nouns.

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LESSON 10

Puṁliṅga, ū-kāranta sadda
Masculine Gender, **ū**-ending nouns

Sayambhū-self-enlightened Buddha

General Aspects
The masculine gender **ū**-ending nouns, which share similar morphological procedures and common structural patterns of Sayambhū in each of seven case-endings are called **Sayambhū-group** nouns.

Basic crude structure in the nominative-singular case is **Sayambhū+si** and **si** is deleted as per rule of Sutta 220.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sayambhū	*Sayambhuvo, *Sayambhuno
Voc	Bho Sayambhu	Bhonto Sayambhū, *sayambhuvo, *Sayambhuno
Acc	Sayambhuṁ	Sayambhū, *sayambhuvo, *Sayambhuno
Ins	Sayambhunā	Sayambhūhi, Sayambhūbhi
Dat&Gen	Sayambhussa, *Sayambhuno	Sayambhūnaṁ
Abl	Sayambhusmā, Sayambhumhā, *Sayambhunā	Sayambhūhi-bhi
Loc	Sayambhusmiṁ, Sayambhumhi	Sayambhūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Sayambhū (220)	(np) Sayambhuvo (58, 119, 84), *Sayambhuno (58, 84, turn **yo** into **no** by **kāra** or **ca** of 119),
(vs) Sayambhu (57, 58, 245, 220)	(vp) Sayambhū (58, 118), sayambhuvo (58, 119, 84), *Sayambhuno (as in *np*-case)
(as) Sayambhuṁ (58, 82, 84)	(ap) Sayambhū (58, 118), *sayambhuvo (58, 84, 119), *Sayambhuno (as in *np*-case)
(is) Sayambhunā (58, 84)	(ip) Sayambhūhi (NSP), Sayambhūbhi (99)
(ds, gs) Sayambhussa (58, 84, 61), Sayambhuno (58, 117, 84)	(dp, gp) Sayambhūnaṁ (NSP),
(abs) Sayambhusmā (58, 84), Sayambhumhā (58, 84, 99). Sayambhunā (58, 84, 270)	(abp) Sayambhūhi-bhi (99)
(ls) Sayambhusmiṁ (58, 84), Sayambhumhi (58, 84, 99)	(lp) Sayambhūsu (NSP)

Note: (a) kāraggahaṇena **yo**naṁ **no** ca hoti.
(b) athavā **ca**ggahaṇaṁ **no**ggahaṇā'nuvattanatthaṁ. tena **jantu**,**sabbaññū**ādito **yo**naṁ **no** ca hoti.
[Rūpasiddhi Grammar, Sutta No. 155].

SIMILAR WORDS

Abhibhū Vessabhū Viññū, Sabbaññū Vedagū Pabhū
Pāragū Cittavidū ca, Sahabhū Atthaññū tathā
Lokavidū ca Kataññū, Dhammaññū Mattaññū samā
Rattaññū ādayo ete, siyuṁ ūkāra-antakā.

[Translation]

These words such as: **Abhibhū, Vessabhū, Viññū, Sabbaññū, Vedagū, Pabhū, Pāragū, Cittavidū, Sahabhū, Atthaññū, Lokavidū, Kataññū, Dhammaññū, Mattaññū** and **Rattaññū** ending in "**ū**", are to be declined similarly. [**siyuṁ**-are, **ūkārantakā**=**ū**kāra-*ū* vowel, **+antakā**-ending].

Note: Words in this group are found to be mostly suffixed with either **kvi-**suffix or **rū**-suffix.

[WM]

Words in **kvi**-suffix:
Abhibhū-the one who overwhelms all defilements and opponents, conqueror [**abhi**-being dominant, √**bhū**-to be, **+kvi+si**].
Vedagū-the one who knows by wisdom [**vida-*saddūpapada*,* √gamu+kvi+si**, **veda**-wisdom].
Vessabhū-a Buddha so-named [**vessa-*saddūpapada,* √bhū+kvi+si**, **vessa**-trader].
Pabhū-the source (ruler) [**pa**-originally, √**+bhū+kvi+si**].
Pāragū-the one who had gone to the shore, expert [**pāra-*saddūpapada,* √gamu+kvi+si**, **pāra**-shore].
Cittavidū-the one who knows the mind, **i.e.** psychic, [**citta-*saddūpapada,* √vida**-to know, **+kvi+si**].
Sahabhū-the one who happens together, friend, [**saha-*saddūpapada,* √bhū+kvi+si**, **saha**-together].
Lokavidū-the one who knows the world, [**loka-*saddūpapada,* √vida+kvi+si**, **loka**-world].
Words in **rū**-suffix: (conjoined "**r**" is deleted per rule Suuta 539 thus leaving only **ū**)
Viññū-the wise, [**vi**-specially, √**ñā**-to know, **+rū+si**].
Sabbaññū-omniscient Buddha, [**sabba-*saddūpapada*√ñā+rū+si**, **sabba**-all].
Atthaññū-the one who knows the meaning, [**attha-*saddūpapada*√ñā+rū+si**, **attha**-meaning, wellbeing].
Kataññū-the grateful person, [**kata-*saddūpapada,* √ñā+rū+si**, **kata**-a good deed done by good people].
Dhammaññū-the one who knows the Dhamma, [**Dhamma-*saddūpapada***, √**ñā+rū+si**].
Mattaññū-the one who knows limit, [**matta-*saddūpapada*, √ñā+rū+si**, **matta**-measure].
Rattaññū-the one who knows the nights, **i.e.** most senior (idiomatic expression) [**ratti-*saddūpapada*√ ñā+rū+si**, **ratti**-night].

(* ***saddūpapada***-qualifier word, subsidiary word, 'near-by word', closely located in front of the roots, this noun in accusative case, Re. Sutta 524)

Sabbaññū-the omniscient Buddha

(Masculine)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sabbaññū	*Sabbaññuno
Voc	bho Sabbaññu	Bhonto Sabbaññū, *Sabbaññuno
Acc	Sabbaññuṁ	Sabbaññū, *Sabbaññno
Ins	Sabbaññunā	Sabbaññūhi, Sabbaññūbhi
Dat&Gen	Sabbaññussa, Sabbaññuno	Sabbaññūnaṁ
Abl	Sabbaññusmā, Sabbaññumhā, Sabbaññunā	Sabbaññūhi-bhi
Loc	Sabbaññusmiṁ, Sabbaññumhi	Sabbaññūsu

Note: Other frequently found words such as **viññū, kataññū** and so on are very much similar and easy to practice in formation of various word-forms as shown here.

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LESSON 11

Puṁliṅga, o-kāranta sadda
Masculine Gender, **o**-ending Noun

Go-cow, ox, cattle, (pronounced as in 'gall').

General Aspects
This word is quite unique in that it is structured in all case-ending by means of morphological procedures and rules specifically reserved only for this word in all seven case-endings. Thus it is **a unique noun** unrelated to other nouns in terms of shared morphological procedures except case-endings.

Basic crude structure in the nominative-singular case is **Go+si** and **si** is deleted as per rule of Sutta 220. <u>All word-forms are based on three patterns: **o**, **ava** and **āva**</u> with an added relevant case-ending applied after them. Note this simple fact so that it is much easier to learn.
Note: There are strictly **no other nouns similar to** this noun in terms of the structure and declination of word-forms.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Go	Gavo, Gāvo
Voc	Hay Go	Hay Go, Gavo, Gāvo
Acc	Gavaṁ, Gāvaṁ, Gāvuṁ	Gavo, Gāvo
Ins	Gavena, Gāvena	Gohi, Gobhi
Dat&Gen	Gavassa, Gāvassa	Gavaṁ, Gunnaṁ, Gonaṁ
Abl	Gavasmā, Gavamhā, Gavā, Gāvasmā, Gāvamhā, Gāvā	Gohi, Gobhi
Loc	Gavasmiṁ, Gavamhi, Gave, Gāvasmiṁ, Gāvamhi, Gāve	Gavesu, Gāvesu, Gosu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Go (220)	(np) Gavo (turn **o** to **av** by **ca** of 75, **yo** to **o** by **tu** of 205), Gāvo (74, by **tu** of 205),
(vs) Go (57, 220)	(vp) Go, Gavo, Gāvo (same as above *np*-case)
(as) Gavaṁ (75), Gāvaṁ (75), Gāvuṁ (75, 76, 58, 82)	(ap) Gavo, Gāvo (As above *np*-case),
(is) Gavena (**ca** of 75, 103), Gāvena (**ca** of 74, 103)	(ip) Gohi (NSP), Gobhi (99),
(ds,gs) Gavassa (**ca** of 75 , 61), Gāvassa (73, 61)	(dp, gp) Gavaṁ (**ca** of 77), Gunnaṁ (Change **go** into **gu** by **ca** of 81, 67), Gonaṁ (NSP)
(abs) Gavasmā (**ca** of 75), Gavamhā (**ca** of 75, 99), Gavā (**ca** of 75, 108), Gāvasmā (**ca** of 74), Gāvamhā (**ca** of 74, 99), Gāvā (**ca** of 74, 108)	(abp) Gohi, Gobhi
(ls) Gavasmiṁ (**ca** of 75), Gavamhi (**ca** of 75, 99), Gave (**ca** of 75, 108), Gāvasmiṁ (**ca** of 74), Gāvamhi (**ca** of 74, 99), Gāve (**ca** of 74, 108)	(lp) Gavesu (**ca** of 75, 101), Gāvesu (**ca** of 74, 101), Gosu (NSP).

Note: Morphological procedure for these word-forms is quite simple if one has a clear understanding of the relevant and applicable function of Suttas. For example:

1. The component vowel **o** of **go** is changed into **āva** by the main function of Sutta 74 in **yo** case.
2. **ca** of 74, as a split Sutta function, changes the component vowel **o** of **go** into **āva** in **nā**, **smā**, **smiṁ**, **su** cases. [**ca** refers to the word **ca** which is part of Sutta "**yosu ca"**. **ca** means 'also'].
3. The component vowel **o** of **go** is changed into **āva, ava** by the main function of Sutta 75 in **aṁ** case.
4. **ca** of Sutta 75 changes **o** of **go** into **ava** in all **yo**, **nā**, **sa**, **smā**, **smiṁ**, **su** cases with exception of **aṁ**-case which is applicable by the original function of main Sutta 75. [**ca** here refers to the word **ca** which is part of Sutta "**avammhi ca"**]

Goṇa-cattle (ox, bull)
(a **purisa**-group noun)

Goṇa is derived from **go** according to Kaccāyana:
Go changed to **goṇa** in **naṁ** case by rule 80, in **su**, **hi**, **nā** cases by rule 81, in the remaining cases by **ca** of 81 (Kaccāyana Pāḷi Grammar).

In view of this morphological procedure mentioned in the grammar text, the term **goṇa** is possible and applicable in all of **seven** cases. "**goṇa**" is to be declined like in **purisa**. Thus, it is much simple and easy to learn this word **goṇa**.

Base: Go+si

Change into **goṇa** by applicable morphological procedures as mentioned above followed by the same procedures shown in purisa. It is quite simple and easy to understand the stages of various structural changes.

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Goṇo	Goṇā
Acc	Goṇaṁ	Goṇe
Ins	Goṇena	Goṇehi, Goṇebhi
Dat&Gen	Goṇassa	Goṇānaṁ
Abl	Goṇasmā, Goṇamhā, Goṇā	Goṇehi, Goṇebhi
Loc	Goṇasmiṁ, Goṇamhi, Goṇe	Goṇesu

SMP (**S**uttas for **M**orphological **P**rocedure)

(ns) Goṇo (turn **go** to **goṇa** by **ca** of 81, 104, 83)	(np) Goṇā (by **ca** of 81, 107, 83)
(as) Goṇaṁ (by **ca** of 81, 83)	(ap) Goṇe (by **ca** of 81, 107, 83)
(is) Goṇena (by 81, 103, 83)	(ip) Goṇehi (by 81, 101), Goṇebhi (by 81, 101, 99),
(ds, gs) Goṇassa (by **ca** of 81, 61)	(dp, gp) Goṇānaṁ (by 80, 89)
(abs) Goṇasmā (by **ca** of 81), Goṇamhā (by **ca** of 81, 99) , Goṇā (by **ca** of 81, 108)	(abp) Goṇehi, Goṇebhi
(ls) Goṇasmiṁ (by **ca** of 81), Goṇamhi (by **ca** of 81, 99), Goṇe (by **ca** of 81, 108)	(lp) Goṇesu (by 81, 101)

Gāvī-female cow. This is an **ī**-ending noun, feminine gender and to be declined as in **nadī**. Refer to relevant section of the feminine gender nouns.

INDEX OF
MASCULINE GENDER NOUN HEADER-WORDS

Purisapumā gacchantā, sā aggi ca daṇḍī bhikkhu.
satthu atha guṇavantu, sayambhū go pulliṅgikā.

[Translation]

Purisa, pumā, gacchanta, sā, aggi, also, daṇḍī, bhikkhu, satthu, aside from it, **guṇavantu**, **sayambhū**, **go**.
(These are) the header-words of masculine gender nouns.

- **gacchantā** [**gacchanta+yo**=changed to **ā** per Sutta 107]
- **atha**=aside from that, besides, *npt.*

- [**pulliṅgikā**=**pulliṅga**-masculine gender, + **ika**=relating to, + **yo**= changed to **ā** per Sutta107].

- **pulliṅga**=**pum**=male, derivative of the word **puma** which means 'male', the last vowel **a** of **puma** is erased per Sutta 222> **pum**. **m** further changed to **l**> **pullṅga+liṅga**=gender.

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LESSON 12

NEUTER GENDER NOUNS

Napuṁsakaliṅga, Niggahitanta

Neuter gender,
aṁ-ending nouns, Type (I)

Note: Actual base-ending of noun-stem is **a**-ending before becoming a complete word.

General Aspects
The neuter gender **a**-ending nouns, which share similar morphological procedures and structural patterns of **Citta** in each of seven case-endings are called **Citta-group** nouns.

Basic crude structure in the nominative-singular case: **Citta+si** and **si** is transformed into "**aṁ**" as per the rule of Sutta 219. Thus, it becomes "**Cittaṁ**" ending in an **ṁ**. Here "**ṁ**" symbolizes the neuter gender, **a**-ending nouns of **Citta**-group.

See the verse below to understand this fact. All the words are shown in an "**aṁ**-ending" to be grammatically identified in such a neuter-gender group. **Citta** means (1) mind, consciousness, (noun, neuter gender) (2) wonderful, amazing (adj, three variable genders).

Citta-mind

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Cittaṁ	Cittā, Cittāni
Acc	Cittaṁ	Citte, Cittāni
Ins	Cittena	Cittehi, Cittebhi
Dat&Gen	Cittassa	Cittānaṁ
Abl	Cittasmā, Cittamhā, Cittā	Cittehi, Cittebhi
Loc	Cittasmiṁ, Cittamhi, Citte	Cittesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Cittaṁ (219)	(np) Cittā (218, 107), Cittāni (218, 88).
(vs) Citta, Cittā	(vp) Cittāni (218, 88).
(as) Cittaṁ (NSP)	(ap) Citte (218, 107) Cittāni (218, 88).

Note: The morphological procedure for remaining word-forms from *is*-case to *lp*-case, are similar to "**purisa**".

SIMILAR WORDS

Kulaṁ ca Kusalaṁ Puññaṁ, Sukha-dukkha-phalaṁ Rūpaṁ Maṅgalaṁ Akusalaṁ Kammaṁ, Dāna-sīla-jhānaṁ Vanaṁ Nagaraṁ Ñāṇa-cīvaraṁ, Balaṁ Cittā'dikaṁ Mataṁ.

[Translation]

Kulaṁ, Kusalaṁ, Puññaṁ, Sukhaṁ, dukkhaṁ, phalaṁ, Rūpaṁ, Maṅgalaṁ, Akusalaṁ, Kammaṁ, Dānaṁ, Sīlaṁ, Jhānaṁ, Vanaṁ, Nagaraṁ, Ñāṇaṁ, Cīvaraṁ, Balaṁ and so forth are to be known as belonging to **Citta**-group nouns similarly declined as the word "**Citta**".

- [**Cittā'dikaṁ**= Citta, +**ādikaṁ**=so on, **Mataṁ**=should be known. Note that **aṁ** is a common ending for neuter gender nouns].

[WM]

Kulaṁ-family,	**Kammaṁ**-deed, action,
Kusalaṁ-meritorious deed,	**Dānaṁ**-giving, charity,
Puññaṁ-meritorious deed,	**Sīlaṁ**-habit, morality,
Sukhaṁ-happiness,	**Jhānaṁ**-deep mental absorption,
dukkhaṁ-suffering,	**Vanaṁ**-forest,
phalaṁ-fruit, result,	**Nagaraṁ**-town, city,
Rūpaṁ-physical form, matter,	**Ñāṇaṁ**-knowledge,
Maṅgalaṁ-blessing,	**Cīvaraṁ**-robe,
Akusalaṁ-unwholesome deed, sin,	**Balaṁ**-energy, power.

Note: Kusalaṁ, **Pāpaṁ** are shown in the verse of Rūpasiddhi Grammar as belonging to neuter gender. However, these words are of variable gender when they are used as adjectives with different meaning. In this case, **kusala**-means 'skillful, wholesome', and **pāpa** means 'vile, evil'. Examples: **Kusalo naro**-the virtuous man or skilled man. **Pāpo naro**-the vile man.

Kamma-work, deed, action and Kammic force

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kammaṁ	Kammā, Kammāni
Acc	Kammaṁ	Kamme, Kammāni
Ins	Kammena, *Kammanā, *Kammunā	Kammehi, Kammebhi
Dat&Gen	Kammassa, *Kammuno	Kammānaṁ
Abl	Kamasmā, Kammamhā, Kammā, *Kammunā	Kammehi-Kammebhi
Loc	Kammasmiṁ, Kammamhi, Kamme, *Kammani	Kammesu

Note: Special word-forms are shown in asterisk (*). The rest are same as **Citta.**

SMP [**S**uttas for **M**orphological **P**rocedure]

(is) *Kammanā (160), *Kammunā (160).
(ds, gs) *Kammuno (Change the last **a** of **kamma** to **u** by **ca** of 159, 58, 117).
(abs) *Kammunā (by **ca** of 159, 58, 215).
(ls) *Kammani (Turn **smiṁ** to **ni** by **tu** of 197).

Note: Morphological procedure for the remaining words are as shown in **citta** and **purisa**.

[Reference Text]

Ca-saddena **puma**,**kamma**,**thāma**ntassa c**u**'kāro vā **sa**,**smā**su

[Sutta 139, Rūpasiddhi Grammar].

[Translation]

The last component vowel **a** of **puma**, **kamma**, **thāma** sometimes changes into **u** by means of **ca** of Sutta 139 in **sa**, **smā** cases.

This is morphological procedure regarding **pumuno, kammuno, thāmuno** in *ds*, *gs* cases and **pumunā, kammunā, thāmunā** in *is*, *abs*-cases. (139 is 159 in Kaccāyana Pāḷi Grammar).

LESSON 13

Napuṁsakaliṅga, Niggahitanta

Neuter gender,
o, aṁ-ending nouns, Type (II)

General Aspects

Nouns, which share similar morphological procedures and structural patterns of **Mano** in each of seven case-endings are called **Mano-group** nouns. Majority of words in this group are of neuter gender. However, some of the words belonging to masculine or feminine gender are also shown in this group as they have some shared characteristics.

Three distinctive characteristic features of the words in this noun group:

1. having a special "**sā**, **so**, **si**" feature (word-form) in the **instrumental, dative, genitive** and **locative singular cases** respectively. E.g. ***manaṣā, manaṣo, manaṣi*.**
   There are certain exceptions to this characteristic in some words which will be shown later among some nouns belonging to this **mano**-group.

2. having an "**o**" ending in the object of accusative singular case not only in the word-form but also in a sentence where the object ends in an "**o**". The usual grammatical norm is an **aṁ**-ending for most of other nouns.
   E.g. (1) **kusalapakkhavaḍḍhanena *mano* vaḍḍhentī'ti manobhāvanīyā** *(nakula-sutta vaṇṇanā, khandha vagga saṁyutta ṭīkā).*

   [Translation]

   It is called ***manobhāvanīya*** (mind-development) because the practice leads to development of wholesome ***mental states***.

(2) **"sambuddho"ti *vaco* sutvā.**

(Verse 1000, pārāyanavatthu gāthā).

[Translation]

Having heard ***the word*** "*sambuddha*" (being mentioned, brāhmin Bāvarī was overjoyed).

(3) ***ceto* paricca pajānāti.**

(Sāmaññaphala sutta, Sīlakkhandha vagga Pāḷi text).

[Translation]

(The monk) knows other's **mind** having analyzed (by means of psychic power).

3. retaining its distinctive "**o**" in the midst of a compound-noun structure even after the word becomes a complete word. See the example words with an **o** in the middle of a compound noun structure shown underlined.
   Examples:

man<u>o</u>mayaṁ-mind-generated [**mano**-mind, **+maya**-made],
yas<u>o</u>hāni-loss of fame [**yasa**-fame, **+hāni**-loss],
sir<u>o</u>ruhaṁ-grown in head [**sira**-head, **+ruha**-to grow], *i.e.* hair,
ay<u>o</u>mayaṁ-iron-made tool [**aya**-iron, **+maya**-made],
āp<u>o</u>samaṁ-water-like [**āpa**-water, **+sama**-like, similar],
ah<u>o</u>rattiṁ-day and night [**aha**-day, **+ratti**-night].

Note: Most of the front component words in a compound-noun, unless they are ***alutta-samāsa*** - unelided compound , as a rule of grammar, lost their vowel-endings when the word becomes a complete compound-noun. ***Alutta-samāsa*** means a compound noun whose first-component word retains its case-ending because it was left undeleted.

Basic crude structure in the nominative-singular case is

(a) **Mana+si** and **si** is transformed into "**ṁ**" as per the rule of Sutta 219. Thus it becomes "**Manaṁ**" ending in an "**ṁ**".

(b) **Mana+si** and **si** is transformed into "**o**" as per the rule of Sutta 104. Thus it becomes "**Mano**" ending in an "**o**".

Here "**o**" in the second word-form of **mano** symbolizes a distinctive mark of mano-group nouns. See the verse below to understand this fact. All words are shown in an "**o**-ending" so that it is being easily grammatically identified as **mano-group nouns** which have uniquely distinctive characteristics. See the declined sample word-forms of **mana** which have three **distinctive characteristic features**. Please **carefully pay attention to different gender of the words** despite being shown in the same noun group.

Mano-mind

Masculine-Neuter (Dual gender, **aṁ**-ending noun)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Manaṁ, *Mano	Manā, Manāni
Voc	Bho Mana, Manā	Bhonto Manā, Bhontāni Manāni
Acc	Manaṁ, *Mano	Mane, Manāni
Ins	Manena, *Manasā	Manehi, Manebhi
Dat&Gen	Manassa, *Manaso	Manānaṁ
Abl	Manasmā, Manamhā, Manā, *Manasā	Manehi, Manebhi
Loc	Manasmiṁ, Manamhi, Mane, *Manasi	Manesu

Note: **vaco, vayo, tejo, tapo, ceto, tamo, yaso, ayo, payo, siro, chando, saro, uro** are declined similarly.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Manaṁ (219, 83), *Mano (By 104 or by **ca** of 182)	(np) Manā (218, 107), Manāni (218, 88)
(as) Manaṁ (NSP), *Mano (By **ca** of 182)	(ap) Mane (218, 107), Manāni (218, 88)
(is) *Manasā (181,184).	
(ds, gs) *Manaso (182,184)	
(abs) *Manasā (270, 181, 184).	
(ls) *Manasi (181,184).	

Note: The morphological procedure of remaining word-forms from *is*-case to *lp*-case, are similar to "**purisa**".

Views: There are different views regarding the gender of this word. **Rūpasiddhi Grammar** views it as a masculine gender word while **Saddanīti Grammar** views it as a dual gender word. However, the neuter gender is more acceptable in light of Pāḷi scriptural texts. The morphological procedure for "**mano**" in nominative singular is shown according to different views of **Saddanīti** and **Thabyekan** Sayādaw. The remaining words are similar to the word **purisa**. In Saddanīti and Moggallāna Grammar, it is said that the **ā**-function is also applicable in the ablative singular case as per "**manogaṇādito smiṁno i, nāsmāna'mā**". Example: **ayasā**-from the iron (Verse No. 240, Dhammapada Pāḷi text).

SIMILAR WORDS

Evaṁ Vaco Vayo Tejo, Tapo Ceto Tamo Yaso
Ayo Payo Siro Chando, Saro Uro Raho Aho
Ti'yaṅgasampannā ete, Manogaṇādikā matā.

[Translation]

In this similar way, **Vaco, Vayo, Tejo, Tapo, Ceto, Tamo, Yaso, Ayo, Payo, Siro, Chando, Saro, Uro, Raho, Aho** and so on, are to be known as **Mano**-group nouns which have all of the three distinctive structural patterns unique to the word "**Mano**".

[WM]

Vaco-speech,	**Payo**-milk, water,
Vayo-age,	**Siro**-head,
Tejo-heat, power,	**Chando**-wish, metrical measurement of a stanza,
Tapo-austerity, heat,	**Saro**-arrow, voice, vowel, pond,
Ceto-mind,	**Uro**-chest,
Tamo-darkness,	**Raho**-quiet place, being alone,
Yaso-fame, retinue,	**Aho**-day.
Ayo-iron,	
[**Ti'yaṅgasampannā**=**Ti-**three, **+aṅga**=marks, **+sampannā** = having, **ete**=these, **Manogaṇādikā**=as ***mano***-group nouns]	

Note: Tapo is masculine gender. **Raho** is not found in all case-endings except in the accusative & locative cases such as **raho**, **rahasi**. It is therefore viewed as a *nipāta* particle by some grammarians. The remaining words are mostly neuter gender words.

[Reference Text]

<u>Raha</u>saddassa ca nipātattā na iha te manādīsu daṭṭhabbā'ti parikkhittā. *(Sutta 144, Syādikaṇḍa, Moggallāna Grammar).*

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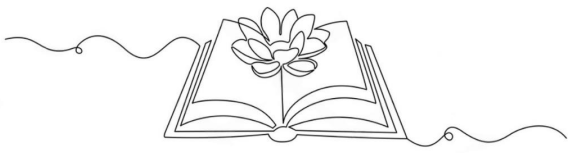

Sample declension of **vaco** from the verse.

Vaco-speech, spoken word

(Neuter gender, **aṁ**-ending noun)

Recite the following declined word-forms for oral drill:
Note: There is no **vaco** in nominative singular.

Case	Singular	Plural
Nom	Vacaṁ	Vacā, Vacāni
Acc	Vacaṁ, *Vaco	Vace, Vacāni
Ins	Vacena, *Vacasā	Vacehi, Vacebhi
Dat&Gen	Vacassa, *Vacaso	Vacānaṁ
Abl	Vacasmā, Vacamhā, Vacā, *Vacasā	Vacehi, Vacebhi
Loc	Vacasmiṁ, Vacamhi, Vace, *Vacasi	Vacesu

Note: Other words can be similarly declined. Note that there is no **o**-ending word-form as found in **mano**, nominative singular-case.

****

Aha-day

(Neuter Gender, **aṁ**-ending noun)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Ahaṁ	Ahāni
Acc	Ahaṁ	Ahāni
Ins	Ahena, *Ahasā	Ahehi, Ahebhi
Dat&Gen	Ahassa, *Ahaso	Ahānaṁ
Abl	Ahā, *Ahasā	Ahehi, Ahebhi
Loc	Ahasmiṁ, Ahamhi, Ahe,*Ahasi, *Ahani, *Ahu	Ahesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(abs) Ahā (108), Ahasā (same as ***manasā*** in the ablative singular case).	
(ls) Ahasi (181,184). Ahani (Change **smiṁ** into **ni** by invoking 404). Ahu (Change **smiṁ** into **u** by invoking 404). Ahe (108)	(lp) Ahesu (101)

SYNONYMOUS WORDS OF **AHA**

(1) **divasa**-day, (found as a mixed masculine & neuter gender noun, **purisa** & **citta** group),

(2) **diva-**heaven, **a**-ending masculine gender noun,
divā-day, **ā**-ending feminine gender noun

(3) **dina**-day (Neuter, **Citta**-group).

[Reference Text]

1. **<u>aha</u>saddassa pana bhumme'kavacanaṭhāne "<u>ahasi, ahe, ahasmiṁ, ahamhi, ahani, ahu</u>"ti yojetabbā.**
2. **mahāvuttinā ahamhā smiṁno <u>ni</u> ca, <u>u</u> ca hoti. ta'dahani, ta'dahu** *(Nirutti dīpanī).*

[Translation]

Change **smiṁ** into **ni** and also change **smiṁ** into **u** by invoking 404. *(Nirutti dīpanī).*

<u>Tadahū</u>'ti tasmiṁ <u>ahani</u>, tasmiṁ divase *(Uposatha-sutta commentary, Udāna-aṭṭhakathā)*.

****

MANO-GROUP NOUNS

which have only the first unique mark

Bilaṁ Balaṁ Damo Vāho,Thāmo Jaro Jarā tathā
Padaṁ Mukhaṁ tya'ṭhādy'aṅka-puṇṇā Manogaṇādiko matā

[Translation]

The eight words **Bilaṁ, Balaṁ, Damo, Vāho,Thāmo, Jaro-Jarā, Padaṁ** and **Mukhaṁ** etc, are to be known as **Manogaṇādi**-group nouns which have only the first structural characteristic.

[**tya'ṭhādy'aṅka-puṇṇā=iti**=thus + **aṭha**=eight words, **jarā** is counted together with ***jaro***, +**ādi**=initial + **aṅka**= mark + **puṇṇā**=having, **i.e.**Thus, these eight words having the initial characteristic].

[WM]

Bilaṁ-hole, den,	**Jaro**-ailment,
Balaṁ-power, energy,	**Jarā**-aging, old age,
Damo-taming, restraint; self-control	**Padaṁ**-feet, word, reason, nibbāna,
Vāho-vehicle,	**Mukhaṁ**-face, entrance, opening.
Thāmo-energy, strength,	

Note:

(1) **Bilaṁ, Balaṁ, Padaṁ, Mukhaṁ** are **neuter** gender words.
(2) **Damo, Vāho, Thāmo, Jaro** are **masculine** gender words.
(3) **Jarā** is **feminine** gender word. (Note this!)

[Reference Text]

<u>thāma</u>saddo purisādigaṇo *(Niruttidīpanī).*

The word **'thāma'** belongs to the initial **purisa**-group nouns.

<u>jaro</u> kucchirogo *(Girimānanda sutta, Dasaka Aṅguttaranikāya Pāḷi Text).*

****

Bila-hole, den, burrow
(Neuter gender, **a**-ending noun)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Bilaṁ	Bilā, Bilāni
Acc	Bilaṁ	Bile, Bilāni
Ins	Bilena, *Bilasā	Bilehi, Bilebhi
Dat&Gen	Bilassa, *Bilaso	Bilānaṁ
Abl	Bilasmā, Bilamhā, Bilā	Bilehi, Bilebhi
Loc	*Bilasi, Bilasmiṁ, Bilamhi, Bile	Bilesu

Note: **bala, dama, vāha, pada, mukha** are to be declined as in **bila**. Only words with **sā**, **so**, **si**-function are similar to **mana** in morphological procedure. The rest is as in **Citta**. It is quite easy.

****

Thāma-power, energy
(Masculine Gender, **a**-ending noun)

Recite the following declined word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Thāmo	Thāmā
Acc	Thāmaṁ	Thāme
Ins	Thāmena, *Thāmunā, *Thāmasā	Thāmehi, Thāmebhi
Dat&Gen	Thāmassa, *Thāmaso, *Thāmuno	Thāmānaṁ
Abl	Thāmasmā, Thāmamhā, Thāmā, *Thāmunā	Thāmehi, Thāmebhi
Loc	*Thāmasi, Thāmasmiṁ, Thāmamhi, Thāme	Thāmesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(is) Thāmunā (160).
(ds, gs) Thāmuno (by **ca** of 157 or 159, 58, 117).
(abs) Thāmunā (by **ca** of 157 or 159, 58, 215).

Note: Morphological procedure for most words are similar to **purisa**. This word "**thāmo**" is in fact of masculine gender. It is shown here in this group as it has some shared characteristics in the instrumental, dative, genitive and locative singular cases.

****

Jarā-aging, old-age

(**Feminine** Gender, **ā**-ending noun, similar to **kaññā** except special word-forms)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Jarā	Jarāyo
Acc	Jaraṁ	Jarā, Jarāyo
Ins&Abl	Jarāya, *Jarasā	Jarāhi, Jarābhi
Dat&Gen	Jarāya, *Jaraso	Jarānaṁ
Loc	Jarāya, Jarāyaṁ, *Jarasi	Jarāsu

Note: Morphological procedure for **Jarasā, Jaraso, Jarasi** is similar to **mana**.
Morphological procedure of the remaining words are similar to the word "**kaññā**" of feminine gender. Please refer to relevant morphological procedures of **kaññā**.

This word "**jarā"** is actually of **feminine gender, ā-ending noun** though the base is **Jara** which ends in an **a**-vowel. It is shown here in this mano-group because it shares some distinctive word forms similar to **mano**. Such word-forms are found in the instrumental, dative, genitive, ablative and locative case singular numbers which have **sā, so, si** functions. Also shown here in this group, are two words **thāma** and **āpa** which are of masculine gender. They are shown in this group as **thāma** also has three shared word-forms and **āpa** has the first characteristic of having an **o** in the **accusative singular** case unique to this mano-group nouns.

MANO-GROUP NOUNS
with the last two unique mark

āpa-water, liquid

(Masculine Gender, **a**-ending noun)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	āpo	āpā
Acc	āpaṁ, *āpo	āpe
Ins	āpena	āpehi, āpebhi
Dat&Gen	āpassa	āpānaṁ
Abl	āpasmā, āpamhā, āpā	āpehi, āpebhi
Loc	āpasmiṁ, āpamhi, āpe	āpesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) āpo (104)	(np) āpā (107),
(as) āpaṁ (83), āpo (by **ca** of 182)	(ap) āpe (107).

Note: The morphological procedure for remaining words are similar to **purisa**. This word "**āpo**" is in fact of masculine gender too. It is shown here in this **mano**-group as it has one shared characteristic of having an "**o**" in the accusative singular case (shown with an asterisk[*]). The morphological procedure of most words are similar to "**purisa**" and quite simple and easy to learn.

WORDS WITH THE LAST TWO UNIQUE MARKS

Āpo ca sarado vāyo, rajo rajan'ti ādayo
antaṅ'ka-dvaya-sampannā, manogaṇādiko matā.

[Translation]

Āpo, Sarado, Vāyo, Rajo and so on are known as **Mano**-group nouns which have the last two distinctive structural characteristics of the **Mano**-group nouns.

[**Antaṅ'ka-dvaya-sampannā**= **anta**=last+ **aṅka**=mark+ **dvaya**=two+ **sampannā**= having, *i.e.* having the last two characteristic marks].

[WM]

Āpo-water, moisture,	**vāyo**-wind, air,
sarado-autumnal season,	**rajo, rajaṁ**-dust.

Note: The single one word **rajo**, **rajaṁ** is shown redundantly to show both masculine gender symbolized by **o** and neuter gender structure symbolized by **aṁ** of the the same word **raja** as a dual gender word as found in the Pāḷi texts.

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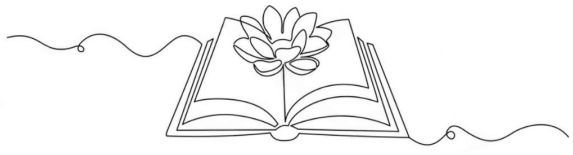

LESSON 14

Napuṁsakaliṅga, ā-kāranta sadda
Neuter gender, **ā**-ending noun

The neuter gender **ā**-ending nouns are rarely found in the scriptures.

Basic crude structure in the nominative-singular case is **asaddhā+si** and **si** is transformed into an "**ṁ**" as per rule of Sutta 219. Thus it becomes "**asaddhaṁ**" ending in an "**aṁ**". This group of nouns are quite seldom found.

The reason is that such word structures as **asaddhā**, **apaññā**, despite **saddhā**, **paññā** being permanent feminine genders, are basically contextual gender words based on the implied meaning and context. They are mostly **bahubbīhi-samāsa**, appositional/ relative compound nouns. As such, their gender too tends to change according to the meaning of **aññapada** (another word).

Asaddhaṁ-A household with no faith, faithless family

Case	Singular	Plural
Nom	Asaddhaṁ	Asaddhāni
Acc	Asaddhaṁ	Asaddhāni
Ins	Asaddhena	Asaddhehi, Asaddhebhi

Note: **There are no similar nouns to be classified in this group**. It is shown here as it was stated as an **ā**-ending neuter gender in the Rūpasiddhi Grammar. The morphological procedure of these words are similar to "**citta**". The base-word "**saddhā**" is permanently of feminine gender ending in an "**ā**". [**asaddhā**-**na**-without, **na** becomes **a**+**saddhā**-faith. a **Bahubbīhi**-compound noun]. As a matter of grammatical fact, gender of such **Bahubbīhi**-compound nouns are mostly influenced as well as determined by the implied meaning of the external word, known as **aññapadattha** (meaning of an external word). In this case, the implied meaning is **kula**, i.e. a family. As such, it is categorized as neuter gender because **kula** is an inherently neuter gender noun.

****

LESSON 15

Napuṁsakaliṅga, i-kāranta sadda
Neuter Gender, **i**-ending nouns

General Aspects
The neuter gender **i**-ending nouns, which share morphological procedures and structural patterns of the word **Aṭṭhi** in each of seven case-endings are called **Aṭṭhi-group** nouns.

Basic crude structure in the nominative-singular case is **Aṭṭhi+si** and **si** is deleted as per rule of Sutta 220. Thus, it remain unchanged as "**aṭṭhi**" in the nominative singular case. Here "**i**" symbolizes the neuter gender **i**-ending nouns of **Aṭṭhi**-group. See the verse below to understand this fact. All the words are shown in an "**i**-ending" to be grammatically identified in such a group.

Aṭṭhi-bone

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Aṭṭhi	Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni
Acc	Aṭṭhiṁ	Aṭṭhī, Aṭṭhiyo, *Aṭṭhīni
Ins	Aṭṭhinā	Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi
Dat&Gen	Aṭṭhissa, *Aṭṭhino	Aṭṭhīnaṁ
Abl	Aṭṭhismā, Aṭṭhimhā, *Aṭṭhinā	Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi
Loc	Aṭṭhismiṁ, Aṭṭhimhi	Aṭṭhīsu

Note: Only nominative and accusative cases have special word-forms. The rest are as in **aggi** and quite easy to study this word.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Aṭṭhi (220)	(np) Aṭṭhī (58, 118, 88), Aṭṭhiyo (NSP), Aṭṭhīni (217, 88),
(vs) Aṭṭhi (57, 220)	(vp) Aṭṭhī (58, 118, 88), Aṭṭhiyo (NSP), Aṭṭhīni (217, 88)
(as) Aṭṭhiṁ (58, 82)	(ap) Aṭṭhī, Aṭṭhiyo, Aṭṭhīni *(same as above np-case),*
(is) Aṭṭhinā (NSP)	(ip) Aṭṭhīhi (89), Aṭṭhībhi (99, 89), Aṭṭhihi (NSP), Aṭṭhibhi (99)
(ds, gs) Aṭṭhissa (61), Aṭṭhino (58, 117)	(dp, gp) Aṭṭhīnaṁ (89),
(abs) Aṭṭhismā (NSP), Aṭṭhimhā (99), Aṭṭhinā (270)	(abp) Aṭṭhīhi, Aṭṭhībhi, Aṭṭhihi, Aṭṭhibhi
(ls) Aṭṭhismiṁ (NSP), Aṭṭhimhi (99)	(lp) Aṭṭhīsu (89).

SIMILAR WORDS

Satthi Dadhi Akkhi Acci, Acchi Vāri ca Sappi ca Napuṁsakā Ikāra'ntā, Aṭṭhisadda-samā Bhave.

[Translation]

The words **Satthi, Dadhi, Akkhi, Acci, Acchi, Vāri** and **Sappi** are of neuter gender and similar to the word "**Aṭṭhi**" which ends in "**i**".

[WM]

Satthi-thigh,	**Acchi**-eye,
Dadhi-curd, sour milk	**Vāri**-water,
Akkhi-eye,	**Sappi**-ghee, butter.
Acci-flame,	
[**Napuṁsakā**=neuter gender, **I-kāra'ntā**= **i-kāra**=the vowel **i**+**antā**=ending, **Aṭṭhisaddasamā**= **Aṭṭhi sadda**=the word *aṭṭhi*+**samā**=similar, **Bhave**=are].	

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LESSON 16

Napuṁsakaliṅga, ī-kāranta sadda

Neuter gender, **ī**-ending nouns

General Aspects

The neuter gender **ī**-ending nouns, which share morphological procedures and structural patterns of **Sukhakārī** in each of seven case-endings are called **Sukhakāri-group** nouns.

The words in this group are not of neuter gender always because they can be of variable gender depending on the contextually implied meaning.

Basic crude structure in the nominative-singular case is **Sukhakārī+si** and **si** is deleted as per the rule of Sutta 220. Thus, it is left unchanged "**sukhakārī**" ending in an **ī**.

Sukhakārī-happiness-causing good deed

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sukhakāri	Sukhakārī, Sukhakārīni
Acc	Sukhakāriṁ	Sukhakārī, Sukhakārīni
Ins	Sukhakārinā	Sukhakārīhi, Sukhakārībhi
Dat&Gen	Sukhakārissa, Sukhakārino	Sukhakārīnaṁ
Abl	Sukhakārismā, Sukhakārimhā	Sukhakārīhi, Sukhakārībhi
Loc	Sukhakārismiṁ, Sukhakārimhi	Sukhakārīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Sukhakāri (58, 84, 220)	(np) Sukhakārī (58, 118), Sukhakārīni (217)
(as) Sukhakāriṁ (58, 82)	(ap) Sukhakārī (58, 118), Sukhakārīni (217)
(is) Sukhakārinā (58, 84)	(ip) Sukhakārīhi (NSP), Sukhakārībhi (99)
(ds, gs) Sukhakārissa (58, 84, 61), Sukhakārino (58, 84, 117)	(dp, gp) Sukhakārīnaṁ (NSP),
(abs) Sukhakārismā (58, 84), Sukhakārimhā (58, 84, 99)	(abp) Sukhakārīhi, Sukhakārībhi
(ls) Sukhakārismiṁ (58, 84), Sukhakārimhi (58, 84, 99)	(lp) Sukhakārīsu (NSP).

SIMILAR WORDS

Sukhakārī Sīghayāyī, Āyudāyī padaṁ tathā
Sugatigāmī'ti'me saddā, abhidheyya'tthaliṅgikā.

[Translation]

These words **Sukhakārī, Sīghayāyī, Āyudāyī** and **Sugatigāmī** etc; are of variable gender based on the contextual meaning and to be declined accordingly.

[WM]

Sukhakārī-happiness-causing act such as charity,
Sīghayāyī-quick-going mind, one who progresses rapidly, a swift advancer
Āyudāyī-giving long life; offering longevity (life-giving moral practice or charitable act),
Sugatigāmī-leading to a good destination; going to a happy fate (meritorious wholesome deed which can lead to being reborn in good-rebirth and general wellbeing)
padaṁ=word,
tathā=aside from that,
Sugatigāmīti'me=**Sugatigāmī**+**iti**=thus, +**ime**=these,
saddā=words.
abhidheyya'tthaliṅgikā=**abhidheyya**=implied, +**attha**=meaning-related, +**liṅgikā**=gender.

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LESSON 17

Napuṁsakaliṅga, u-kāranta sadda
Neuter Gender, **u**-ending nouns

General Aspects
The neuter gender **u**-ending nouns, which share morphological procedures of **Āyu** in each of seven case-endings are called **Āyu**-group nouns.

Basic crude structure in the nominative-singular case is **Āyu+si** and **si** is deleted as per rule of Sutta 220.

Āyu-life

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	āyu	āyū, āyūni
Acc	āyuṁ	āyū, āyūni
Ins	āyunā, *āyusā	āyūhi, āyūbhi
Dat&Gen	āyussa, āyuno	āyūnaṁ
Abl	āyusmā, āyumhā	āyūhi, āyūbhi
Loc	āyusmiṁ, āyumhi	āyūsu

Note: There is special word-form in *is*-case shown in asterisk (*).

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) āyu (220)	(np) āyū (58, 118, 88), āyūni (217, 88)
(vs) āyu (220)	(vp) āyū, āyūni.
(as) āyuṁ (58, 82)	(ap) āyū, āyūni
(is) āyunā (NSP), āyusā (Change **nā** into **sā** by invoking the power of 404)	(ip) āyūhi (89), āyūbhi (89, 99).
(ds, gs) āyussa (61), āyuno (58, 117)	(dp, gp) āyūnaṁ (89)
(abs) āyusmā (NSP), āyumhā (99)	(abp) āyūhi, āyūbhi.
(ls) āyusmiṁ (NSP), āyumhi (99)	(lp) āyūsu (89).

SIMILAR WORDS

Cakkhu Vasu Dhanu Dāru, Madhva'mbu Tipu Massu ca
Hiṅgu Siggu Matthu Vatthu, Paṁsu Jatu Sālva'ssu
Phalu Bindu Ucchu Jāṇu, Maccu ca āyunā samā.

[Translation]

Cakkhu, Vasu, Dhanu, Dāru, Madhu, Ambu (**madhva'mbu=madhu, ambu**), **Tipu, Massu, Hiṅgu, Siggu, Matthu, Vatthu, Paṁsu, Jatu, Sālu, Assu** (**Sālva'ssu** is combined in Sandhi. It is to be separated as **sālu+assu**), **Phalu, Bindu, Ucchu** and **Jāṇu**, **Maccu** are similar to the word **Āyu**.

[WM]

Cakkhu-eye,	**Vatthu**-foundation, base,
Vasu-wealth,	**Paṁsu**-soil, dirt,
Dhanu-bow,	**Jatu**-lac,
Dāru-wood, timber,	**Sālu**-lotus stem,
Madhu-honey, sweet,	**Assu**-tear,
Ambu-water,	**Phalu**-knot or joint of a plant such as bamboo,
Tipu-tin,	**Bindu**-dot, mark,
Massu-beard,	**Ucchu**-sugar-cane,
Hiṅgu-nutmeg,	**Jāṇu**-knee,
Siggu-ginger,	**Maccu**-death,
Matthu-fermented liquid,	**Āyunā**=with the word ***āyu***
samā=are similar	

Note: These words from the verse can be similarly declined **except special word-form**. Special word-form is not required and inapplicable.

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LESSON 18

Napuṁsakaliṅga, ū-kāranta sadda

Neuter gender,
ū-ending noun

General Aspects

The neuter gender **ū**-ending nouns, which share common morphological procedures and structural patterns of **Gotrabhū** in each of seven case-endings are called **Gotrabhū-group** nouns. The words in this noun group are quite a few as they are usually contextually gendered based on the meaning they imply.

Basic crude structure in the nominative-singular case is **Gotrabhū+si** and **si** is deleted as per rule of Sutta 220.

Gottrabhū-transcendental consciousness

(The mind which transcends common world ling's domain of mental defilements, transcendental consciousness)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Gotrabhu	Gotrabhūni
Acc	Gotrabhuṁ	Gotrabhūni
Ins	Gotrabhunā	Gotrabhūhi, Gotrabhūbhi
Dat&Gen	Gotrabhussa, Gotrabhuno	Gotrabhūnaṁ
Abl	Gotrabhusmā, Gotrabhumhā	Gotrabhūhi, Gotrabhūbhi
Loc	Gotrabhusmiṁ, Gotrabhumhi	Gotrabhūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Gotrabhu (220)	(np) Gotrabhūni (217)
(as) Gotrabhuṁ (58, 82)	(ap) Gotrabhūni (217)
(is) Gotrabhunā (58, 84)	(ip) Gotrabhūhi (NSP), Gotrabhūbhi (99)
(ds, gs) Gotrabhussa (58, 84, 61), Gotrabhuno (58, 84, 117)	(dp, gp) Gotrabhūnaṁ (NSP)
(abs) Gotrabhusmā (58, 84), Gotrabhumhā (58, 84, 99)	(abp) Gotrabhūhi, Gotrabhūbhi
(ls) Gotrabhusmiṁ (58, 84), Gotrabhumhi (58, 84, 99)	(lp) Gotrabhūsu (NSP).

SIMILAR WORDS

Abhibhū, Sayambhū, Dhammañ̃ū etc,. *[Rūpasiddhi]*

Note: These words could be classified in neuter gender only when they refer to the mind such as **abhibhū**=the mind which overwhelms defilements (conqueror), **sayambhū**=self-arising knowledge, **dhammañ̃ū**=the knowledge which knows the Dhamma.

If these words refer to the person, they have to be classified as masculine gender, **ū**-ending nouns.

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LESSON 19

Napuṁsakaliṅga, o-kāranta sadda

Neuter gender, **o**-ending nouns

General Aspects

The neuter gender **o**-ending nouns, which share the same morphological procedures of **Cittagu** in each of seven case-endings are called **Cittagu-group** nouns.

However, there are no similar nouns found in the Pāḷi texts. Therefore, this is quite insignificant noun group.

Basic crude structure in the nominative-singular case is **Cittago+si** and the component vowel **o** of go is changed to **u** by 342. **si** is deleted per the rule of Sutta 220. [**citta**=striped, strange, beautiful, adorned, variegated +**go**-cow].

Cittagu-the family having a color-striped cow (cow marker)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Cittagu	Cittagū, Cittagūni
Acc	Cittaguṁ	Cittagū, Cittagūni
Ins	Cittagunā	Cittagūhi, Cittagūbhi
Dat&Gen	Cittagussa, Cittaguno	Cittagūnaṁ
Abl	Cittagusmā, Cittagumhā	Cittagūhi, Cittagūbhi
Loc	Cittagusmiṁ, Cittagumhi	Cittagūsu

Base: Cittago (A *bahubbīhi-samāsa*-relative compound noun)

Step 1: Change **o** of **cittago** into **u** by Sutta No 342 of Kaccāyana Pāḷi Grammar> **Cittagu**.

Step 2: Recognize this word as a noun.

Step 3: Apply **si** > **Cittagu+si**.

Step 4: Delete **si** by 220> **Cittagu**.

Note: This preliminary procedure up to **Step 2** must be performed before applying the relevant case-endings such as **yo**, **aṁ** etc, before carrying out necessary procedures in all these words.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Cittagu (220)	(np) Cittagū (58, 118, 88), Cittagūni (217, 88)
(vs) Cittagu (220)	(vp) Cittagūni
(as) Cittaguṁ (82)	(ap) Cittagū, Cittagūni *(same as above **np**-case)*
(is) Cittagunā (NSP)	(ip) Cittagūhi (89), Cittagūbhi (89, 99).
(ds, gs) Cittagussa (61), Cittaguno (58, 117)	(dp, gp) Cittagūnaṁ (89)
(abs) Cittagusmā (NSP), Cittagumhā (99)	(abp) Cittagūhi, Cittagūbhi
(ls) Cittagusmiṁ (NSP), Cittagumhi (99)	(lp) Cittagūsu (89)

A FEW SIMILARLY INFLECTED WORDS:

Sabalagu-the family having cow with color-spots, having mottled cows. [**sabala**=color-spotted, +**go**].
Tiṭṭhagu-the family having a standing cow which is about to be milked. [**tiṭṭha**=standing, +**go**].

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INDEX OF
NEUTER GENDER NOUN HEADER-WORDS

Cittaṁ mano ca asaddhā, aṭṭhi saukhakārī tathā.
āyu gotrabhū ce'va, cittagu napulliṅgikā.

[Translation]

Cittaṁ, **mano**, also, **asaddhā**, **aṭṭhi**, **sukhakārī**, besides, **āyu**, **gotrabhū**, also, **cittagu**. (These are) the header-words of neuter gender nouns.

[**ce'va**=**ca-also+eva**-(expletive, no meaning)]
napulliṅgikā=nouns of neuter gender.
[**napulliṅgikā**=**napulliṅga**-neuter gender, **+ikā** = [**ika+yo**] **ika**-relating to, **+ yo** changed to **ā** per Sutta 107].

napulliṅga=**na**-not, +**puṁ**=male, derivative of the word **puma** which means male, the last vowel **a** of **puma** is erased per 222> **pum**. **m** further changed to **l**> **napullṅga+liṅga**=gender.

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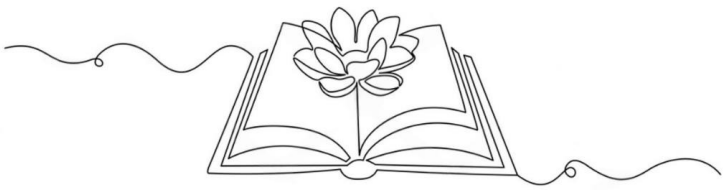

LESSON 20

FEMININE GENDER NOUNS

Itthiliṅga, ā-kāranta sadda

Feminine gender,
ā-ending nouns

General Aspects

The feminine gender ā-ending nouns, which have shared morphological procedures and structural patterns of **Kaññā** in each of seven case-endings are called **Kaññā-group** nouns.

Basic steps of word-form change:

These steps are necessary for any **ā**-ending feminine gender noun such as those in this group and other **sabbanāma**-nouns such as **ya, ta** and **kiṁ** etc.

Step **1: Kañña**.
Step **2:** an **ā** affix is applied by Sutta 237 after it to signify the feminine gender> **Kañña+ā**.
Step **3:** The final vowel "**a**" of the base noun-stem is deleted by Sutta 83> **Kañ̃+ā**.
Step **4:** Recognize it as a noun by Sutta 601.
Step **5:** A Nominative singular case-ending "**si**" is applied> **Kaññā+si**.

Si is deleted as per the rule of Sutta 220. Thus it is completed as "**Kaññā**" ending in an **ā**.

Here "**ā**" symbolizes the feminine gender **ā**-ending nouns of **Kaññā**-group. See the verse below to understand this fact. All the words are shown in an "**ā**-ending" to be grammatically identified in such a group.

Note: Nowadays, except for the morphological steps of header-word in nominative singular & plural cases, the steps **1, 2, 3,** & **4** are skipped in the remaining cases to simplify this preliminary multi-step morphological procedure. The first process in this shortened method, is to begin as **kaññā**.

Kaññā-girl, maiden, virgin

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kaññā	Kaññāyo
Voc	Bhoti Kaññe	Bhotiyo Kaññā Kaññāyo
Acc	Kaññaṁ	Kaññā, Kaññāyo
Ins&Abl	Kaññāya	Kaññāhi, Kaññābhi
Dat&Gen	Kaññāya	Kaññānaṁ
Loc	Kaññāya, Kaññāyaṁ	Kaññāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the above steps up to step **4**. Then all necessary case-endings and morphological procedures are to be applied to bring all words to completion.

(ns) Kaññā (220)	(np) Kaññāyo (NSP)
(vs) Kaññe (57, 60, 114)	(vp) Kaññā (60, 118) Kaññāyo (NSP).
(as) Kaññaṁ (83)	(ap) Kaññā (60, 118) Kaññāyo (NSP).
(is, abs) Kaññāya (60, 111)	(ip, abp) Kaññāhi (NSP), Kaññābhi (99)
(ds, gs) Kaññāya (60, 111)	(dp, gp) Kaññānaṁ (NSP).
(ls) Kaññāya (60, 111), Kaññāyaṁ (60, 216)	(lp) Kaññāsu (NSP).

Note: Most grammar texts do not show that there is an **e**-function in *ap*-case applicable by Sutta 107 in feminine gender words. But, there is a word found as **māle**, *Verse No. 2329, Vessantra-jātaka Pāḷi texts* in *ap*-case which is quite rare for an **ā**-ending feminine gender noun **mālā**-(the flower). In this case, an **e**-function is to be applied by ***vinādhikāra-yogavibhāga*** of 107 omitting the word "**akārato**" in its Vutti to skip the restriction which places the restriction on other nouns.

SIMILAR WORDS

Saddhā Mettā, Paññā Gaṅgā,
Pucchā Sikkhā, Bhikkhā Taṇhā
Vācā Gāthā Vijjā Icchā, Vedanā Cetanā Pajā
Āsā Sīmā ca Parisā, Kaññā'digaṇikā Matā.

[Translation]

Saddhā, Mettā, Paññā, Gaṅgā, Pucchā, Sikkhā, Bhikkhā, Taṇhā, Vācā, Gāthā, Vijjā, Icchā, Vedanā, Cetanā, Pajā, Āsā, Sīmā, Parisā and so on are regarded as **Kaññā**-group nouns which are similarly declined as the word "**Kaññā**".

[WM]

Saddhā-faith,	**Gāthā**-verse, stanza,
Mettā-goodwill, loving-kindness,	**Vijjā**-science, knowledge,
Paññā-wisdom,	**Icchā**-desire, wish,
Gaṅgā-the river Gaṅges,	**Vedanā**-sensation, feeling,
Pucchā-question,	**Cetanā**-volition, intent,
Sikkhā-training,	**Pajā**-living beings, creatures (a collective noun),
Bhikkhā-food,	**Āsā**-wish, longing,
Taṇhā-craving,	**Sīmā**-border, limit, ordination hall,
Vācā-speech,	**Parisā**-crowd, retinue.

[**Kaññā'digaṇikā=Kaññā+ādi**-etc., **+gaṇikā-**group, **i.e.** as *kaññā*-group nouns, **Matā**=to be known].

FEMININE GENDER NOUNS NOT SHOWN IN THE VERSE:

ammā-mother,	**māyā**-deception, trick,
īhā-effort,	**medhā**-knowledge, wisdom,
ukkā-meteor, torch,	**mucchā**-confusion,
ūkā-head lice,	**muddā**-ring worn on the fingers, a seal, calculation
ejā-craving,	**nāsā**-nose,

Feminine gender nouns not shown in the verse: *(cont.)*

elā-spittle; saliva; drool,	**mālā**-flower,
bāhā-arm,	**navā**-boat,
bhariyā-wife,	**niddā**-sleep,
bhāsā-language,	**pabhā**-ray, light, radiance
chāyā-shadow,	**pipāsā**-thirst,
cintā-thought,	**pūjā**-honor,
dārikā-girl,	**rakkhā**-protection, guard,
disā-direction,	**rathikā**-road,
devatā-deity,	**visikhā**-road,
dolā-cradle,	**sabhā**-assembly, festival,
gīvā-neck,	**saññā**-memory, concept,
guhā-cave,	**sālā**-rest-house,
jaṭā-kotted and plaited hair,	**sākhā**-branch of tree,
jāyā-wife,	**sikhā**-crown, top-knot,
jālā-flame, fishing net,	**silā**-stone,
jaṅghā-calf,	**senā**-army,
jivhā-tongue,	**soṇḍā**-trunk of elephant,
juṇhā-bright, moonlight,	**sotā**- stream, river, current (Also, it means 'ear' but neuter gender for this meaning),
kalā-portion,	**sudhā**-plaster, mortar, lime,
karuṇā-compassion,	**suṇisā**-daughter-in-law,
kathā-speech,	**surā**-alcohol,
kiḷā-play,	**tasiṇā**-passion, craving,
khamā-tolerance,	**tulā**-weighing scale,
khudā-hunger,	**vasudhā**-earth, the earth
latā-creeper vine,	**vanitā**-woman,
lasikā-sticky glue, (synovial fluid),	**vaḷavā**-female horse,
lekhā-letter, a scratched engraving, writing, inscription	**vañjyā/vañjhā**-childless sterile woman, barren woman
līlā-grace, elegance,	**vālikā, vālukā**-sand,
mañjūsā-box,	**vitaṇḍā**-opposing views, sophistry
mantā-wisdom,	**vīṇā**-harp,
mattā-measure, (moderation),	**velā**-time, limit.

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LESSON 21

Itthiliṅga, i-kāranta sadda

Feminine gender, **i**-ending nouns

General Aspects

The feminine gender **i**-ending nouns, which share some similar morphological procedures and structural patterns of **Ratti** in each of seven case-endings are called **Ratti-group** nouns.

Basic crude structure in the nominative-singular case is **Ratti+si** and **si** is deleted as per rule of Sutta 220. Thus it becomes complete as "**ratti**" ending in an **i**. Here "**i**" symbolizes the feminine gender **i**-ending nouns of **Ratti**-group. See the verse below to clarify this fact. All words of this noun group are shown in an "**i**-ending" to be grammatically identified in such a group.

Ratti-night

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Ratti	Rattī, Rattiyo, *Ratyo
Acc	Rattiṁ	Rattī, Rattiyo, *Ratyo
Ins&Abl	Rattiyā, *Ratyā	Rattīhi, Rattībhi, Rattihi, Rattibhi
Dat&Gen	Rattiyā, *Ratyā	Rattīnaṁ, Rattinaṁ
Loc	Rattiyā, *Ratyā, Rattiyaṁ, *Ratyaṁ, *Ratto, *Rattiṁ	Rattīsu, Rattisu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Ratti (220)	(np) Rattī (59, 118, 88), Rattiyo (NSP), Ratyo
(vs) Ratti	(vp) Rattī, Rattiyo, Ratyo
(as) Rattiṁ (59, 82)	(ap) Rattī, Rattiyo, Ratyo
(is, abs) Rattiyā (59,112), Ratyā	(ip, abp) Rattīhi (89), Rattībhi (89, 99), Rattihi (NSP), Rattibhi (99)
(ds, gs) Rattiyā (59,112), Ratyā	(dp, gp) Rattīnaṁ (89), Rattinaṁ (NSP)
(ls) Rattiyā (59,112), Ratyā (59, 68, 72, erase one "**t**" by "**ca**" of 41), Rattiyaṁ (59,216), Ratyaṁ (59, 68, 72, erase one "**t**" by "**ca**" of 41), Ratto (Change **smiṁ** into "**o**" by **ca** of 69)	(lp) Rattīsu (89), Rattisu (NSP).

Morphological procedure for special word-forms:

Here is how the word "**Ratyo**" is completed:

(np) **Ratyo (1) Ratti+yo**.

Change **yo** into "**o**" by "**tu**" of 205> **Ratti+o**.

Term **i** of **ratti** as **pa** by 59.

Then, change **i** of ratt**i** into **y** by 72> **Ratty+o**.

Erase one "**t**" of conjunct **tt** by "**ca**" of 41> **Raty+o**. It is done and becomes a complete word.

(vp) **Ratyo** *(ap)* **Ratyo** (Same as before).

(is) **Ratyā**-**Ratti+nā** (Change "**nā**" into "**ā**" by "**āpato**" of 68, 59, 72, erase one "**t**" by "**ca**" of 41).

(abs) **Ratyā**-**Ratti+smā**.

Note: In the ablative singular **smā**-case, recognize and change **smā** as **nā** as a first step. The rest is as previously shown in *is*-case.

(ds, gs) **Ratyā** (Change "**sa**" into "**ā**" by "**āpato**" of 68, 59, 72, erase one "**t**" by "**ca**" of 41).

(ls) **Ratyā-Ratti+smiṁ** (Formally term **i** of **rattį** as **pa** by 59. Change **smiṁ** into **ā** by 68> **Ratti+ā**. Change **i** of **rattį** into **y** by 72> **Ratty+ā**. Erase one "**t**" by "**ca**" of 41> **Raty+ā**.

Ratyaṁ (59, Change **smiṁ** into **aṁ** by 68, 72, erase one "**t**" by "**ca**" of 41),

Ratto-ratti+smiṁ (Change "**smiṁ**" into "**o**" by **ca** of 69> **Ratti+o**. Erase **i** of **rattį** by 83> **Ratt+o**).

[Reference Texts]

(1) **Amā'disutte āpato'ti yogavibhāgena kvaci nāsānañcāttaṁ.**
(Rūpasiddhi, Sutta 188).

[Translation]

By means of "**āpato**" from "**amāpato smiṁamānaṁ vā**, Sutta 68", an **ā**-function is applicable in **nā**, **sa** cases of some instances.

(2) **Sītā hemantikā imā <u>ratyo</u>**.
(Verse 385, Tekicchakārī-theragāthā Pāḷi).
These winter nights are cold.

(3) **Tato <u>ratyā</u>vivasāne**.
(Verse 715, Nālaka-sutta, Suttanipāta Pāḷi text).
Thereafter, at the end of the night.

SIMILAR WORDS

Sati Mati Gati Cuti, Khanti Jāti Chava'ṅguli
Suddhi Vuddhi Bhūmi Bodhi, Buddhi tu Yaṭṭhi Nābhi ca
Pāḷi Siddhi Iddhi Diṭṭhi, Yutti Kitti tu Dundubhi
Aṭavi Asani Ruci, Rattā'dī ikāra'ntakā.

[Translation]

Sati, Mati, Gati, Cuti, Khanti, Jāti, Chavi, Aṅguli (*Chava'ṅguli* is to be separated as *Chavi+aṅguli*), **Suddhi, Vuddhi, Bhūmi, Bodhi, Buddhi, Yaṭṭhi, Nābhi, Pāḷi, Siddhi, Iddhi, Diṭṭhi, Yutti, Kitti, Dundubhi, Aṭavi, Asani** and **Ruci** etc; are classified as **Ratti**-group nouns ending in "**i**" and declined similarly.
[**Note** that special word-forms shown in **Ratti** are not found in most of other words].

[WM]

Sati-alertness, the mental power of recollection, the ability to remember,	**Yaṭṭhi**-stick,
Mati-wish, view,	**Nābhi**-navel,
Gati-destiny, goal, destination,	**Pāḷi**-row, hedge,
Cuti-death, shifting, passing away, vanishing, motion to another position	**Siddhi**-achievement, accomplishment,
Khanti-patience, perseverance,	**Iddhi**-magical power, power,
Jāti-birth,	**Diṭṭhi**-view, belief,
Chavi-skin,	**Yutti**-reason, logic, justice,
Aṅguli-finger,	**Kitti**-fame,
Suddhi-purity,	**Dundubhi**-drum,
Vuddhi-growth, progress,	**Aṭavi**-forest,
Bhūmi-earth, domain,	**Asani**-thunder,
Bodhi-enlightenment, knowledge,	**Ruci**-light, preference.
Buddhi-knowledge, wisdom, enlightenment,	

[**Rattā'dī**=the words same as *ratti*, **ikāra'ntakā**=**ikāra**=the vowel **i**, **+antakā**=ending].

Categorization:

Those having either **ti**-suffix (Re: Sutta 553) or some words in **i**-suffix (Re: Sutta 551) can be categorized in this group of nouns though <u>those in **i**-suffix are not strictly</u> <u>restricted to feminine gender only</u> as they can be of various genders. Those in **ti**-suffix usually belong to **i**-ending feminine gender nouns. Note that <u>**ti**-suffixed ones are permanently feminine</u> <u>gender</u> nouns.

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LESSON 22

Itthiliṅga, ī-kāranta sadda
Feminine Gender,
ī-ending nouns (Type I)

General Aspects
The feminine gender **ī**-ending nouns, which share some generally similar morphological procedures and structural pattern of Nadī, with the exception of irregular special word-forms, in each of seven case-endings are called **Nadī-group** nouns.

Basic crude structure
& Morphological steps of word-form change:

1. **Base: Nada**.
2. an **"ī"** affix is applied by Sutta 238 after it to signify the feminine gender>**Nada+ī**.
3. The last vowel "**a**" is deleted by Sutta 83>**Nad+ī**. Then it is recognized as a noun by Sutta 601.
4. A nominative Singular case "**si**" is applied> **Nadī+si**.
5. **Si** is deleted as per the rule of Sutta 220.
   Thus it becomes "**Nadī**" ending in an **ī** as a completed noun. Here "**ī**" symbolizes the feminine gender **ī**-ending nouns of **Nadī**-group. See the verse below to clarify this fact. All the words are shown in an "**ī**-ending" to be grammatically identified in such a group.

Nadī-the river

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Nadī	Nadī, Nadiyo, *Najjo
Acc	Nadiṁ	Nadī, Nadiyo, *Najjo
Ins&Abl	Nadiyā, *Najjā	Nadīhi, Nadībhi
Dat&Gen	Nadiyā, *Najjā	Nadīnaṁ
Loc	Nadiyā, *Najjā, Nadiyaṁ, *Najjaṁ	Nadīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Nadī (220)	(np) Nadī (59, 118), Nadiyo (59, 84), *Najjo (by **ānatta** of 98)
(as) Nadiṁ (59,82,84)	(ap) Nadī, Nadiyo, *Najjo
(is, abs) Nadiyā (59,112,84), *Najjā (by **ānatta** of 98)	(ip, abp) Nadīhi (NSP), Nadībhi (99),
(ds, gs) Nadiyā (59,112), *Najjā (by **ānatta** of 98)	(dp, gp) Nadīnaṁ (NSP),
(ls) Nadiyā (59,112), *Najjā, Nadiyaṁ 59,216),*Najjaṁ (59,216,269)	(lp) Nadīsu (NSP).

PROCEDURE FOR SPECIAL WORD-FORMS:

(np, vp, ap) ***Najjo-nadī+yo*** (Change **dī** of na**dī** along with the applied **yo** into **jjo** by **ānattaṁ** of Sutta 98).

(is, ds, gs) ***Najjā*** (Change **dī** of na**dī** along with the applied **nā**, **sa**, into **jjā** by **ānattaṁ** of Sutta 98).

(abs, ls) **Najjā-nadī+smā, smiṁ** (Term **ī** of nadī as **pa** by 59. Change **smā**, **smiṁ** into **yā** by Sutta 112> **nadī+yā**.
Erase **ī** by 83> **nad+yā**. Change **dy** into **j** by 269. Double **j** by 28> **najjā**).

(ls) ***Najjaṁ-nadī+smiṁ*** (Term **ī** of nadī as **pa** by 59. Change **smiṁ** into **yaṁ** by 216> **nadī+yaṁ**.
Erase **ī** by 83> **nad+yaṁ**. Change **dy** into **j** by 269. Double **j** by 28> **najjaṁ**).

Note: Word-form with **jjaṁ**-function is shown in Rūpasiddhi, Saddanīti and Niruttidīpanī.
Word-forms with **jjā**-function in **smā**, **smiṁ** cases are shown in Saddanīti and Niruttidīpanī.
All are grammatically possible and acceptable word-forms.

SIMILARLY DECLINED WORDS

Itthī Nārī Kumārī ca, Taruṇī Brahmaṇī Sakhī
Guṇavatī tu Gacchantī, Kadalī ca Sirī Bhotī,
Gāvī ca Paṭhavī Dāsī, Mahī Nadyā'di-samakā.

[Translation]

Itthī, Nārī, Kumārī, Taruṇī, Brahmaṇī, Sakhī, Guṇavatī, Gacchantī, Kadalī, Sirī, Bhotī, Gāvī, Paṭhavī, Dāsī and **Mahī** etc, are similar to the word "**nadī**".

[**Nadyā'di-samakā=Nadī+ādi**-etc, +**samakā**-similar].

Note: There are no special word-forms in these similar words from the verse.

[WM]

Itthī-woman,	**Kadalī**-banana,
Nārī-woman,	**Sirī**-glory, splendour,
Kumārī-girl, virgin,	**Bhotī**-madam, dear (vocative word addressed to feminine nouns such as woman),
Taruṇī-young girl,	**Gāvī**-cow,
Brahmaṇī-brāhmin woman,	**Paṭhavī**-earth, world,
Sakhī-female friend,	**Dāsī**-female servant,
Guṇavatī-virtuous lady,	**Mahī**-earth, mighty earth, vast world.
Gacchantī-traveler woman,	

Note: These and other similar **ī**-ending feminine gender words are quite simple and easy to decline because no special irregular word-forms shown in **nadī** are required. See the sample declension of **Itthī** below. However, in the word **pathavī**, a special word-form such as **pathabyā**, a variant of **pathaviyā**, in the locative singular case is found in the Pāḷi texts. In Niruttidīpanī, **pathabyaṁ**, a variant of **pathaviyaṁ**, is also shown as an acceptable word-form.

Itthī-woman

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Itthī	Itthī, Itthiyo
Voc	Bhoti Itthi	Bhotiyo Itthī, Bhotiyo Itthiyo
Acc	Itthiṁ	Itthī, Itthiyo
Ins&Abl	Itthiyā	Itthīhi, Itthībhi
Dat&Gen	Itthiyā	Itthīnaṁ
Loc	Itthiyā, Itthiyaṁ	Itthīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Itthī (220)	(np) Itthī (59, 118), Itthiyo (59, 84).
(vs) Bhoti Itthi (57, 59, 245, 220)	(vp) Bhotiyo Itthī (59, 118), Bhotiyo Itthiyo (59, 84).
(as) Itthiṁ (59, 82, 84)	(ap) Itthī (59, 118), Itthiyo (59, 84).
(is, abs) Itthiyā (59, 112, 84)	(ip, abp) Itthīhi (NSP), Itthībhi (99).
(ds, gs) Itthiyā (59,112, 84)	(dp, gp) Itthīnaṁ (NSP).
(ls) Itthiyā (59, 112, 84), Itthiyaṁ (59, 216, 84)	(lp) Itthīsu (NSP).

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LESSON 23

Itthiliṅga, ī-kāranta sadda
Feminine gender,
inī-suffixed, **ī**-ending nouns, (Type II)
Gahapatānī-group

General Aspects

Feminine gender nouns having an "**inī**" affix (See Sutta 240), which share some common morphological procedures and structural patterns of **Bhikkhunī** and **Gahapatānī** in each of seven case-endings are called **Gahapatānī-group** nouns.

The words belonging to this group are mostly **inī**-suffixed nouns. For simple and easy learning, this group is shown under two header words: (1) **Bhikkhunī** and (2) **Gahapatānī**.

Distinctive Patterns

There are **three patterns of these nouns** based on the ending vowel of pre-feminine[1] gender base. They are:

(a) **inī** (b) **nī** (c) **ānī**

Explanation:

1. If the pre-feminine gender base-ending vowel is **a**, it will end in **inī**.
   See the base vowel of pre-feminine gender word underlined inside the bracket. Examples: **Rājinī**-the princess [**rāj<u>a</u>+inī**], **sīhinī**-the lioness [**sīh<u>a</u>+inī**].
   Note: The component vowel "**a**" of pre-feminine gender nouns is deleted by Sutta 12.

[1] **Pre-feminine gender** refers to the masculine geder words before an **inī**-suffix is applied such as **rāja-**king, **sīha-**lion, **hatthi**-elephant, **daṇḍī**-the one who has stick and so on. In order to signify these masculine gender words as feminine gender nouns, an **inī**-suffix is applied. Thus, it becomes **rājinī, sīhinī, hatthinī**, **daṇḍinī** and so on.

2. If base ending vowel is **u** or **ū**, **i** or **ī**, it will end in **nī**. Examples:
   - **Bhikkhunī**-female monk [**bhikkhu+inī**],
   - **Paracittavidūnī**-the psychic woman who knows other's mind. [**para**-of others+**citta**-mind+**vidū**-knower, **paracittavidū+inī**].
     Note: The component vowel "**i**" of suffix "**inī**" is deleted by Sutta 13.
   - **Hatthinī**-female-elephant [**hatthi+inī**],
   - **Daṇḍinī**-the woman having a stick [**daṇḍī+inī**].
     Note: The component vowel "**i**, **ī**" of pre-feminine gender words are deleted by Sutta 12.
3. Some words such as **gahapati**, have a special morphological procedure. For such words, it has a distinctive pattern of having **ānī** instead of having an ordinary **inī**. Example:
   - **Gahapatānī**-house-holder lady (No Gahapatinī!).

****

1. **Bhikkhunī**-female-monk

There are no special word-forms.

Basic crude structure & steps of word-form change

1. Base Structure: **Bhikkhu-**monk.
2. To signify it as a feminine gender, an "**inī**" affix is applied by Sutta 240> **Bhikkhu+inī**.
3. Next, the vowel "**i**" of suffix, is deleted by Sutta 13> **Bhikkhu+nī**
4. Then, it is recognized by 601 as a noun and the nominative singular "**si**" is thus applied after it> **Bhikkhunī+si**.
   Si is deleted as per the rule of Sutta 220 and thus it becomes a completed word as **Bhikkhunī**.

The morphological procedures of these words are quite simple and easy.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Bhikkhunī	Bhikkhunīyo
Voc	Bhoti Bhikkhuni	Bhoti Bhikkhunīyo
Acc	Bhikkhuniṁ	Bhikkhunīyo
Ins&Abl	Bhikkhuniyā	Bhikkhunīhi, Bhikkhunībhi
Dat&Gen	Bhikkhuniyā	Bhikkhunīnaṁ
Loc	Bhikkhuniyā, Bhikkhuniyaṁ	Bhikkhunīsu

WORDS SIMILARLY DECLINED:

Rājinī, Daṇḍinī, Yakhinī,
Dhammavādinī, Paracittavidunī,
Vaṭṭagāminī, Vivaṭṭagāminī, Sugatigāminī.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Bhikkhunī (220)	(np) Bhikkhunīyo (NSP)
(vs) Bhikkhuni (57, 59, 245, 220)	(vp) Bhikkhunīyo (NSP)
(as) Bhikkhuniṁ (59, 82, 84)	(ap) Bhikkhunīyo (NSP)
(is, abs) Bhikkhuniyā (59, 112, 84)	(ip, abp) Bhikkhunīhi (NSP), Bhikkhunībhi (99)
(ds, gs) Bhikkhuniyā (59, 112, 84)	(dp, gp) Bhikkhunīnaṁ (NSP),
(ls) Bhikkhuniyā (59, 112, 84), Bhikkhuniyaṁ (59, 216, 84)	(lp) Bhikkhunīsu (NSP)

SIMILAR WORDS

Utunī, Rājinī ce'va, Gabbhinī Yakhinī tathā
Pokkharaṇī Paracitta-vidunī Vaṭṭagāminī
Vivaṭṭagāminī Sugati-gāminī bhikkhunīsamā.

[Translation]

Utunī, Rājinī, Gabbhinī, Yakhinī, Pokkharaṇī, Paracittavidūnī, Vaṭṭagāminī, Vivaṭṭagāminī and **Sugatigāminī** are similar to **Bhikkhunī**.

(However, **Pokkharaṇī** is a bit different from the rest in this noun group).

[WM]

Utunī-menstruating woman, fertile woman.
Rājinī-princess [**ce'va**=**ca**-also, **+eva**, no meaning].
Gabbhinī-the pregnant woman.
Yakhinī-female demon [**tathā**-besides, aside from that].
Pokkharaṇī-lake, pond (lotus pond).
Paracittavidūnī-psychic-lady who knows other's mind.
Vaṭṭagāminī-mundane-things [**Vaṭṭa**-the cycle of life & death+**gāminī**-leading to].
Vivaṭṭagāminī-supra-mundane things [**Vi**-beyond, off, **+vaṭṭa**-the cycle of life & death, +**gāminī**-leading to].
Sugatigāminī-meritorious acts leading to good rebirth. [**Sugati**-good rebirth, good destiny, +**gāminī**-leading to].
bhikkhunīsamā-similar to Bhikkhunī, [**bhikkhunī**-with *bhikkhunī*, +**samā**-similar].

Note: In this noun group, most words, except **pokkharaṇī**, are similarly declined. Morphological procedure for most words is also simple and easy. The declension of **pokkharaṇī** and special morphological procedures for it are explained.

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Pokkharaṇī-pond, lake

1. **Base Structure**: **Pokkhara** (lotus, it also means 'body').
2. To signify it as a feminine gender, an "**inī**" affix is applied by Sutta 240> **Pokkhara+inī**.
3. "**i**" of "**inī**" is changed into an "**a**". Also change "**n**" of "**inī**" into "**ṇ**" per Sutta 404 and it then becomes **Pokkhara+aṇī**.
   Delete the last component vowel "**a**" of **Pokkhara** by 12> **Pokkhar+aṇī**.
4. Then, it is recognized by Sutta 601 as a noun and the nominative singular "**si**" is thus applied after it> **Pokkharaṇī+si** and **si** is deleted per Sutta 220.

Recite the following declined word-forms for oral drill:
Remember that this word has some special, irregular word-forms.
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Pokkharaṇī	Pokkharaṇīyo, *Pokkharañño
Acc	Pokkharaṇiṁ	Pokkharaṇīyo, *Pokkharañño
Ins& Abl	Pokkharaṇīyā, *Pokkharañña	Pokkharaṇīhi, Pokkharaṇībhi
Dat&Gen	Pokkharaṇīyā, *Pokkharañña	Pokkharaṇīnaṁ
Loc	Pokkharaṇīyā, *Pokkharañña, Pokkharaṇīyaṁ, *Pokkharañña ṁ	Pokkharaṇīsu

Note: Except for special irregular word-forms, applicable Suttas for morphological procedure of most words are the same as in **Bhikkhunī**.

Morphological procedure for Pokkharañño

Base: Apply the initial steps shown above till it becomes **pokkharaṇī**.

1. Apply case-ending **yo**> pokkharaṇī+yo
   (*) Change "**yo**" into "**o**" by "**tu**" of 205> **pokkharaṇī+o**
2. Change "**ī**" into "**y**" per rule 21> **pokkharaṇ+y+o**
3. Change "**ṇy**" into "**ñ**" by "**kāra**" of 269> **pokkharañ+o**
4. Reduplicate "**ñ**" with one more "**ññ**" by 28> **pokkharaññ+o**. Done.

Morphological procedure for Pokkharañña

Base: Apply the initial steps till it becomes **pokkharaṇī**.

1. Apply case-ending **nā**> **pokkharaṇī+nā**.
   - Give the formal term "**pa**" to "**ī**" of **pokkharaṇī** by Sutta 59.
   (*) Change "**nā**" into "**yā**" by Sutta 112> **pokkharaṇī+yā**.
2. Delete "**ī**" as per rule 83> **pokkharaṇyā**.
3. Change "**ṇy**" into "**ñ**" by "**kāra**" of Sutta 269> **pokkharañ+ā**.
4. Reduplicate "**ñ**" with one more "**ññ**" by Sutta 28> **pokkharañña+ā**. Done.

- The same procedure of step (*) can be applied for **Pokkharañña** of *ds, abs, gs, ls-cases*.
- For **pokkharañña**ṁ of ls-case, change "**smiṁ**" into "**yaṁ**" by 216. It is quite simple.

[Reference Texts on Irregular words]

1. **Ubho maggesu sobhanti, pokkharañño tahiṁ tahiṁ.**
   (np-case example, *Kāḷudāyithera apādāna Commentary Text*)
   Both (lotus) ponds shine (look beautiful in) all over the roads.
2. **Ārāmacetyā vanacetyā, pokkharañño sunimmitā.**
   (ap-case example, *Rāmaṇeyaka-sutta, Sakka-saṁyutta Pāḷi Text*)
   The stupas in the gardens, and the stupas in the forests, (to) skillfully constructed (lotus) ponds.
3. **Uyyānabhūmiṁ gantvāna, pokkharañña samantato.**
   (Abs-case example, *Verse no. 356, Kaṇṇamuṇḍapeti vatthu, Peta-vatthu Pāḷi Text)*
   After going to the royal garden (park), from the ponds (lotus) everywhere.

4. **Karaṇasampadānanisakkasāmivacanaṭhāne "<u>pokkraṇiyā pokkharaññā</u>"ti ekavacanāni vattabbāni.**
   Bhummavacanaṭhāne pana "pokkraṇiyā pokkharaññā, pokkraṇiyaṁ pokkharaññan'ti ca ekavacanāni kātabbāni
   (Saddanīti, itthiliṅga nāmika padamālā)
   [Translation]
   Such word-forms as "**pokkraṇiyā, pokkharaññā**" are applicable in **karaṇa** (is), **sampadāna** (ds), **nisakka** (abs) **sāmi** (gs) cases.
   "**pokkraṇiyā pokkharaññā, pokkraṇiyaṁ pokkharaññaṁ**" word-forms are also applicable in **bhumma** *(ls)* case.
5. **Tato yonamotū'ti sutte tuggahaṇena yona'mokāro ca. ī-kārassa yakāro. Yavata'miccādi sutte kāraggahaṇena ṇya-kārassa ña-kāro. Dvittaṁ** *(Morphological procedure for Pokkharañño, shown in Rūpasiddhi, Itthiliṅga ī-kāranta).*

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2. **Gahapatānī**-the Housewife

Basic structure & steps of word-form change

1. Base Structure: **Gahapati.**
   (**gaha**-home, +**pati**-lord, householder, a masculine gender, **i**-ending compound noun)
2. To signify it as a feminine gender, an "**inī**" affix is applied by Sutta 240> **Gahapati+inī**.
3. "**i**" of "**pati**" is changed into an "**a**" as per Sutta 91>**Gahapata+inī**.
4. The next vowel "**i**" is deleted by Sutta 13> **Gahapata+nī** and then changed vowel "**a**" of "**pat<u>a</u>**" is lengthened into an **ā** by 16> **Gahapatā+nī**.
5. Then, it is recognized by Sutta 601 as a noun and the nominative singular "**si**" is thus applied after it > **Gahapatānī+si**.
6. **si** is deleted as a final step by 220> **Gahapatānī**.

Recite the following declined word-forms for oral drill:

Note: Basically, all declined word-forms are quite similar to **nadī**.

Case	Singular	Plural
Nom	Gahapatānī	Gahapatānīyo
Voc	Bhoti Gahapatāni	Bhotiyo Gahapatānī, Gahapatānīyo
Acc	Gahapatāniṁ	Gahapatānī, Gahapatānīyo
Ins&Abl	Gahapatāniyā	Gahapatānīhi, Gahapatānībhi
Dat&Gen	Gahapatāniyā	Gahapatānīnaṁ
Loc	Gahapatāniyā, Gahapatāniyaṁ	Gahapatānīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Gahapatānī (220)	(np) Gahapatānīyo (NSP)
(vs) Gahapatāni (57, 59, 245, 220)	(vp) Gahapatānī (59, 118), Gahapatānīyo (NSP)
(as) Gahapatāniṁ (59, 84, 82)	(ap) Gahapatānī (59,118), Gahapatānīyo (NSP)
(is, abs) Gahapatāniyā (59, 112, 84)	(ip, abp) Gahapatānīhi, (NSP),Gahapatānībhi (99)
(ds, gs) Gahapatāniyā (59, 112, 84)	(dp, gp) Gahapatānīnaṁ (NSP)
(ls) Gahapatāniyā (59, 112, 84), Gahapatāniyaṁ (59, 216, 84)	(lp) Gahapatānīsu (NSP)

SIMILAR WORDS

Mātulā'cariyānī ca, varuṇā'yyakānī tathā,
Khattiyānī padā ime, gahapatānisamakā.

[Translation]

Mātulānī, Ācariyānī, Varuṇānī, Ayyakānī, Khattiyāni, these words are similar to **gahapatānī** regarding declension.

[**Mātulā'cariyānī = mātula + ācariyānī. varuṇā'yyakānī = varuṇa + ayyakānī**. Twin pairs of words are abridged into a word in the verse which mean **Mātulānī** and **Ācariyānī**, **Varuṇānī** and **Ayyakānī**. **padā**=words, **ime**=these, **gahapatānisamakā**= **gahapatāni**-with *gahapatānī*, + **samakā**-similar].

[WM]

Mātulānī-uncle's wife, aunt,
Ācariyānī-teacher's wife,
Varuṇānī-the wife of a person named *varuṇa*,
Ayyakānī-a lady-boss, grandmother,
Khattiyāni-a woman of *khattiya*-caste.

Note: Either "**nī**" or "**ṇī**" in those words symbolize the affx "**inī**" applied after them and is identified as belonging to this noun group. (The consonant **n** of **inī** usually becomes **ṇ** in words where either an **r** or **h** is present such as **pokkha<u>r</u>aṇī**. See Sutta 549 to understand this rule).

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LESSON 24

Itthiliṅga, u-kāranta sadda
Feminine gender, **u**-ending nouns

General Aspects
The feminine gender **u**-ending nouns, which share similar morphological procedures and structural patterns of **Yāgu** in each of seven case-endings are called **Yāgu-group** nouns.

Basic crude structure in the nominative-singular case is **Yāgu+si** and **si** is deleted as per the rule of Sutta 220. Thus it becomes a completed word "**Yāgu**" ending in an **u**. Here "**u**" symbolizes the feminine gender **u**-ending nouns of **Yāgu**-group. See the verse below to understand this fact. All the words are shown in an "**u**-ending" to be grammatically identified in such noun group.

Yāgu-porridge

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Yāgu	Yāgū, Yāguyo
Acc	Yāguṁ	Yāgū, Yāguyo
Ins&Abl	Yāguyā	Yāgūhi, Yāgūbhi, Yāguhi, Yāgubhi
Dat&Gen	Yāguyā	Yāgūnaṁ, Yāgunaṁ
Loc	Yāguyā, Yāguyaṁ	Yāgūsu, Yāgusu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Yāgu (220)	(np) Yāgū (59, 118, 88), Yāguyo (NSP)
(as) Yāguṁ (59, 82)	(ap) Yāgū, Yāguyo (same as above)
(is) Yāguyā (59, 112)	(ip) Yāgūhi (89), Yāgūbhi (89, 99) Yāguhi (NSP), Yāgubhi (99)
(ds, gs) Yāguyā (59, 112)	(dp, gp) Yāgūnaṁ (89), Yāgunaṁ (NSP),
(ls) Yāguyā (59, 112), Yāguyaṁ (59, 216)	(lp) Yāgūsu (89), Yāgusu (NSP),

SIMILAR WORDS

Dhātu Dhenu Kāsu Daddu, Kaṇḍu Kacchu Kareṇu ca
Rajju Sassū'ru Piyaṅgu, Hanu Vijju'tu Tanu ca
Usu cādi padā ime,Yaguyā sadisā matā.

[Translation]

Dhātu, Dhenu, Kāsu, Daddu, Kaṇḍu, Kacchu, Kareṇu, Rajju, Sassu, ūru (**Sassū'ru** is to be separated as **Sassu+ūru**), and **Piyaṅgu, Hanu, Vijju, Utu** (**vijjutu=vijju+utu**), **Tanu, Usu** etc; are to be known as being similar to **Yāgu**.

[WM]

dhātu-element,
dhenu-cow, female animal,
kāsu-hole,
daddu-skin disease such as eczema,
daṇḍu, **kacchu**-scab, itchy cutaneous skin disease,
kareṇu-female elephant,
rajju-rope,
sassu-mother-in-law,
ūru-thigh,
Piyaṅgu-aglaia elaeagnoidea, also called coastal boodyarra tree,
hanu-chin,
vijju-lightening,
utu-season,
tanu-body (**Synonyms: sarīra**-body, neuter gender, **deha**-body, masculine gender),
usu-arrow.
[**Yaguyā**=with *yāgu*, **sadisā**=as similar. **matā**=to be known]

Note: The word **dhātu** is a dual-gender noun belonging to both feminine and masculine. (1) In Pāḷi scriptural texts, it is mostly found in the feminine gender. *E.g.* **dhātuyā**. (2) In the grammatical texts, it is found in masculine gender. *E.g.* **dhātussa**. Please note that there is a special word-form of the word **Dhātu** in the *np*-case of masculine gender. Example: **Dhātavo**.

Dhātu-element

(Masculine gender, **u**-ending noun, similar to **bhikkhu**)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Dhātu	Dhātū, Dhātuyo, *Dhātavo
Acc	Dhātuṁ	Dhātū, Dhātuyo, *Dhātavo
Ins	Dhātunā	Dhātūhi, Dhātūbhi
Dat&Gen	Dhātussa	Dhātūnaṁ
Abl	Dhātusmā, Dhātumhā	Dhātūhi Dhātūhi
Loc	Dhātusmiṁ, Dhātumhi	Dhātūsu

Note: Feminine gender word **dhātu** is to be declined as in **yāgu**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Dhātu (220)	(np) Dhātū (58, 118, 88), Dhātuyo (NSP) *Dhātavo (58, 119, 97)
(as) Dhātuṁ (58, 82)	(ap) Dhātū (58, 118, 88), Dhātuyo (NSP) Dhātavo (58, 119, 97)
(is) Dhātunā (NSP)	(ip) Dhātūhi (89), Dhātūbhi (89, 99)
(ds, gs) Dhātussa (61), Dhātuno (58, 117)	(dp, gp) Dhātūnaṁ (89)
(abs) Dhātusmā (NSP), Dhātumhā (99)	(abp) Dhātūhi, Dhātūhi
(ls) Dhātusmiṁ (NSP), Dhātumhi (99)	(lp) Dhātūsu (89)

Note: Suttas for morphological procedure are very much the same as in masculine gender, **u**-ending noun-word **Bhikkhu**.

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LESSON 25

Itthiliṅga, ū-kāranta sadda

Feminine gender,

ū-ending nouns

General Aspects

The feminine gender **ū**-ending nouns, which share common morphological procedures and structural patterns of the word **Vadhū** in each of seven case-endings are called **Vadhū-group** nouns.

Basic crude structure in the nominative-singular case is **Vadhū+si** and **si** is deleted as per the rule of Sutta 220. Thus it becomes complete as "**Vadhū**" ending in an **ū**.

Here "**ū**" symbolizes the feminine gender **ū**-ending nouns of **Vadhū**-group. See the verse below to clarify this fact. All the words are shown in an "**ū**-ending" to be grammatically identified in such a group.

Vadhū-daughter-in-law

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Vadhū	Vadhū, Vadhuyo
Voc	Bhoti Vadhu	Bhotiyo Vadhū, Vadhuyo
Acc	Vadhuṁ	Vadhū, Vadhuyo
Ins	Vadhuyā	Vadhūhi, Vadhūbhi
Dat&Gen	Vaduyā	Vadhūnaṁ
Abl	Vadhuyā	Vadhūhi, Vadhūbhi
Loc	Vaduyā, Vadhuyaṁ	Vadhūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Vadhū (220)	(np) Vadhū (59, 118), Vadhuyo (59, 84),
(vs) Vadhu (57, 59, 245, 220)	(vp) Vadhū (59, 118), Vadhuyo (59, 84)
(as) Vadhuṁ (59, 82, 84)	(ap) Vadhū (59, 118), Vadhuyo (59, 84),
(is) Vadhuyā (59, 112, 84)	(ip) Vadhūhi (NSP), Vadhūbhi (99),
(ds, gs) Vaduyā (59, 112, 84)	(dp, gp) Vadhūnaṁ (NSP),
(abs) Vadhuyā (59, 112, 84)	(abp) Vadhūhi, Vadhūbhi,
(ls) Vaduyā (59, 112, 84), Vadhuyaṁ (59, 216, 84)	(lp) Vadhūsu (NSP)

SIMILAR WORDS

Jambū Camū ca Sarabhū, Sarabū Sutanū Subhū
Vāmūrū Nāganāsūrū, Vadhū'va Ūkāra'ntakā.

[Translation]

The words **Jambū, Camū, Sarabhū, Sarabū, Sutanū, Subhū, Vāmūrū** and **Nāganāsūrū** etc, are like the word **vadhū** and to be declined accordingly.

[WM]

Jambū-the rose-apple tree,
Camū-army,
Sarabhū-a river so-named in India,
Sarabū-household small lizard, lizard, house lizard
Sutanū-a woman of good body-figure [**su**-good, **+tanu**-body],
Subhū-a lady having pretty eyebrow [**su**-pretty, **+bhū**-eyebrow],
Vāmūrū-a lady of pretty legs [**vāma**-shapely, **+ūru**-thigh, **i.e.** legs].
Nāganāsūrū-a lady of shapely slender legs resembling the pretty tapering trunk of an elephant [**nāga**-elephant+**nāsā**-nose **i.e.** trunk+**ūru**-thigh **i.e.** leg]. [**Vadhū'va**=**vadhū**-the word *vadhū*, +**iva**-like. **Ūkāra'ntakā**=**Ūkāra**-***ū*** vowel, +**antakā**-ending].

Feminine Gender, o-ending Noun

Note: There are no other **o**-ending feminine gender nouns except the word **gāvī**-female cow. It is to be inflected as **nadī** without irregular word-forms. Therefore, no separate **o**-ending feminine gender noun category is shown. However, for easy reference and learning, inflected word-forms are shown below:

Gāvī-female cow

Case	Singular	Plural
Nom	Gāvī	Gāvī, Gāviyo
Voc	Bhoti Gāvi	Bhotiyo Gāvī, Bhotiyo Gāviyo
Acc	Gāviṁ	Gāvī, Gāviyo
Ins&Abl	Gāviyā	Gāvīhi, Gāvībhi
Dat&Gen	Gāviyā	Gāvīnaṁ
Loc	Gāviyā, Gāviyaṁ	Gāvīsu

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INDEX OF FEMININE GENDER NOUN HEADER-WORDS

Kaññā ratti ca nadī ca, bhikkhunī ca yāgu vadhū.
gāvī'ti'me satta padā, itthiliṅgikā ñāyare.

[Translation]

Kaññā, ratti, also, nadī, also, bhikkhunī, also, yāgu, vadhū, gāvī, thus, these seven words are to be known as header-words of feminine gender nouns.

[WM]

gāvīti'me=gāvī+iti-thus, **+ime**-these
satta-seven
padā=words
itthiliṅgikā=as nouns of feminine gender. [**itthiliṅgikā=itthiliṅga**=feminine gender, **+ika**=relating to, **+yo**=changed to **ā** per 107].
ñāyare=should be known.[**ñā**=to know, **+ya**=suffix means 'should', **+anti**=changed to **re** per 517, *āv*]

LESSON 26

Aliṅga-sadda

NON-GENDER PRONOUNS

(Personal Pronouns)

Tumha-you

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Tvaṁ, Tuvaṁ	Tummhe, Vo*
Acc	Taṁ, Tuvaṁ, Tavaṁ, Tvaṁ	Tumhe, Tumhākaṁ, Vo
Ins	Te, Tayā, Tvayā	Tumhehi, Tumhebhi, Vo
Dat&Gen	Te, Tava, Tuyhaṁ, Tumhaṁ	Tumhākaṁ, Tumhaṁ, Vo
Abl	Tayā, Tvayā	Tumhehi, Tumhebhi
Loc	Tayi, Tvayi	Tumhesu
	*pronounce as in *wall*, with **v** as having the sound of **w**.	

Note: There is no "**vo**, **no"** function in the ablative and locative cases. **vo**, **no**-function occurs in np, ap, ip, dp, gp, cases only. Also, there are two additional word-forms in accusative plural. They are (a) **Tumhaṁ, amhaṁ** (b) **Tumhānaṁ, amhānaṁ** applicable by means of **vā** of Sutta 162 but not shown in the list of all applicable word forms of both **tumha** and **amha**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Tvaṁ (140), Tuvaṁ (by **ca** of 140)	(np) Tumhe (164), Vo (by 'bahuvacanesu' of 151)
(as) Taṁ (143), Tuvaṁ (146), Tavaṁ (144), Tvaṁ (146)	(ap) Tumhe (107), Tumhākaṁ (162), Vo (147)
(is) Te (150), Tayā (145), Tvayā (145, 210)	(ip) Tumhehi (101), Tumhebhi (101, 99), Vo (151)
(ds, gs) Te (148), Tava (141), Tuyhaṁ (142), Tumhaṁ (163)	(dp, gp) Tumhākaṁ (161), Tumhaṁ (Change **naṁ** into **aṁ** by 161 per Rūpasiddhi), Vo (147)
(abs) Tayā (270, 145), Tvayā (270, 145, 210)	(abp) Tumhehi, Tumhebhi.
(ls) Tayi (139), Tvayi (139, 210)	(lp) Tumhesu (101).

Note: There is one special word-form found in the Pāḷi texts: **tyamha**-those of us.

[Reference Text]

1. **tyamha khīṇāsavā dantā**

(Verse 66, Bhaddā Kāpilānī therī-gāthā Pāḷi Text)

Now we are tamed, our defilements have ended.

2. **evaṁ kapilaye tyamha chaḍḍayitvā idhāgatā** *(Verse 773, Umaṅga-jātaka Pāḷi text)*

   Likewise, we left you at Kapilaya and went to this place.

3. **te tyamha paññāya mayaṁ sututṭhā**

(Verse 1632, Vidhura-jātaka Pāḷi text)

   We are very pleased with your wisdom.

Aṁ, **Ākaṁ**, **Asma**-Function

Tumhamhehi parassa <u>na</u>ṁvacanassa ākamiccādeso hoti,
<u>a</u>ṁ ca. "Tesu vuddhī"ti ādinā
amhassa kvaci asmā'deso. *(Sutta 244, Rūpasiddhi Grammar).*

[Translation]

naṁ-case applied after **tumha**, **amha**, changes to **ākaṁ** and also **aṁ**.

amha also changes into **asma** in some cases by invoking the great Sutta 404 "**Tesu vuddhi**".

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LESSON 27

Amha-I, me

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Ahaṁ	Mayaṁ, Amhe, *Asme, No*
Acc	Maṁ, Mamaṁ	Amhe, Amhakām, No
Ins	Me, Mayā	Amhehi, Amhebhi, *Asmāhi, *Asmābhi, No
Dat&Gen	Me, Mama, Mayhaṁ, Amhaṁ, Mamaṁ	Amhākaṁ, *Asmākaṁ, Amhaṁ, No
Abl	Mayā	Amhehi, Amhebhi, *Asmāhi, *Asmābhi
Loc	Mayi	Amhesu, *Asmāsu, *Asmesu
	*pronounce "*nall*" as in "*all*"	

Note: There is **asma**-function applicable in nominative plural **yo**, *ip/ap* **hi**, *dp/gn* **naṁ**, *lp* **su** cases.

[Reference Texts]

1. **Sumhā'mhassā'smā**

[Sutta 203, Syādikaṇḍa, Moggallāna Grammar].

[Translation]

Amha changes to **asma** in **su**-case

2. **Mahāvuttinā <u>yo,hi</u>,su <u>amha</u>ssa <u>asmā</u>'deso.**
<u>Yo</u>naṁ <u>e</u>ttañca.

[Niruttidīpanī].

[Translation]

- **Amha** changes to **asma** in **yo**, **hi**-cases by invoking the power of great Sutta.
- **Yo** also changed into **e**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Ahaṁ (140)	(np) Mayaṁ (121), Amhe (164), Asme (Change **amha** to **asma** by 404, 164), No (by **bahuvacana** of 151)
(as) Maṁ (143), Mamaṁ (144)	(ap) Amhe (107), Amhakām (162), No (147)
(is) Me (150), Mayā (145)	(ip) Amhehi, Amhebhi, Asmāhi (**asma** by 404, 89), Asmābhi (**asma** by 404, 89, 99), No (151).
(ds, gs) Me (148), Mama (141), Mayhaṁ (142), Amhaṁ (163), Mamaṁ (120)	(dp,gp) Amhākaṁ (161), Asmākaṁ (**asma** by 404, 161), Amhaṁ (Change **naṁ** into **aṁ** by 161 per Rūpasiddhi), No (147)
(abs) Mayā (270, 145)	(abp) Amhehi, Amhebhi, *Asmāhi, *Asmābhi.
(ls) Mayi (139)	(lp) Amhesu (101), Asmāsu (**asma** by 404, 89), Asmesu (**asma** by 404, 101)

Reference Texts where words in <u>asma</u>-function are found in a number of different cases:

1. **<u>asmā</u>'bhijappanti janā anekā**
   [**asmā'bhijappanti=asme** + **abhijappanti**].
   - Here, **asme** is accusative plural-case word.
   (Baka-brahmasutta, Brahmasaṁyutta Pāḷi Texts).

2. **asmābhi** pariciṇṇo'si
   (Verse 230, ekuposathika vagga, apadāna Text).
   - **asmābhi** is Instrumental plural.

3. **adassanena <u>asmākaṁ</u>** *(Verse 82, Cūḷahaṁsa-jātaka Text).*
   - Here, **asmākaṁ** is Genitive Plural.

4. **yaṁ kiccaṁ parame mitte, kata'm<u>asmāsu</u> taṁ tayā**
   [**kataṁ+asmāsu**] *(Verse 81, Cūḷahaṁsa-jātaka Text).*
   - Here, **asmāsu** is locative plural.

LESSON 28

COMMON NOUNS OF VARIABLE GENDER

[**Sabbanāma** Nouns (Pronouns)]

THE *SABBANĀMA* NOUNS SUMMARIZED IN VERSE

Sabba,Katara,Katamaṁ, Aññaṁ, Aññatara-tamā
Itaraṁ, Pubba-parā'paraṁ, Dakkhiṇaṁ Uttaram'pi ca
Adharaṁ Ya-Ta-Imañ'ca, Eta-Amu ca Kiṁ tathā
Ekaṁ Ubha-Ubhayañ'ca, Dvi-ti-Catu ca Tumha'mhaṁ
Tiliṅgā Sabbanāmāni, Ane'kā Vividhā Siyuṁ.

[Translation]

Sabba, Katara, Katama, Añña, Aññatara, Aññtama (shortened in the verse as ***tamā***), **Itara, Pubba, Para, Apara, Dakkhiṇa, Uttara, Adhara, Ya, Ta, Ima, Eta, Amu, Kiṁ, Eka, Ubha, Ubhaya, Dvi, ti, Catu, Tumha** and **Amha**, all these nouns are called ***Sabbanāma*** nouns. They are of three genders and numerous.

[**Pubba-parā'paraṁ** = **pubba-para + aparaṁ**. **Tiliṅgā**-three genders. **Sabbanāmāni**-*sabbanāma* nouns.
Ane'kā=**na**-not, +**ekā**-one, **i.e.** many. **Vividhā**-various. **Siyuṁ**-are].

BASE VOWEL-ENDING OF SABBANĀMA NOUNS

Of these,

(1) **amu** is **u**-ending noun.

(2) **Kiṁ** is **aṁ**-ending *(niggahitanta)* noun.

(3) **Sabba, Katara, Katama, Añña, Aññatara, Aññtama, Itara, Pubba, Para, Apara, Dakkhiṇa, Uttara, Adhara, Ya, Ta, Ima, Eta** are **a**-ending nouns.

(4) **tumha** and **amha** are **a**-ending **genderless pronouns**.

(5) **Eka, Ubha, Ubhaya** (**a**-ending), **Dvi, ti** (**i**-ending), **Catu** (**u**-ending) etc, are numerical nouns. It is important to note the end-vowel of *sabbanāma* nouns for necessary morphological procedures.

Classification of the Sabbanāma Nouns

Sabbanāma nouns can be grouped into **six** groups as shown below:

1. Demonstrative *Sabbanāma* nouns
   Sabba-all, **Ima**-this, **Amu**-such and such, **Katara, Katama**-what, which, who, **Añña**-another**, Aññatara**-someone, **Aññtama**-someone, either of two, **Itara**-other.

2. Pronoun *Sabbanāma*
   Tumha-you and **Amha**-I, me.
   Note: These two nouns do not have gender and called *aliṅga-nāma* (genderless nouns).

3. Relative *Sabbanāma* nouns
   Ya-which (Indefinite, non-specific reference)
   Ta, **Eta**-that (Definite reference).

4. Interrogative *Sabbanāma* noun
   Kiṁ-what.

5. Directional *Sabbanāma* nouns
   Pubba-Eastern, before, **Para**-other (side), **Apara**-Western, other, **Dakkhiṇa**-Southern, the right side, **Uttara**-Northern, **Adhara**-under.

6. Numeral *Sabbanāma* nouns
   Eka-one, **Dvi**-two, **Ubha**-**Ubhaya**-two, **ti**-three, **Catu**-four and so on.

Note: [**Sabba**-all+**nāma**-noun]. Here, the word "**sabba**" implies all genders. These ***sabbanāma*** nouns, with the exception of a few ***nipāta*** particles and genderless ones, **do not have fixed genders**. They are generally **related to all of three genders**.

USE OF SABBANĀMA-NOUNS IN THE PĀḶI TEXTS

They are **mostly used as pronominal adjectives** even though they can also be occasionally used as independent words in a sentence.

Below are a few examples of *sabbanāma* nouns used as adjectives, which show their relationship to three genders.

See carefully how they follow the gender of the word they modify:

(Masculine gender)	
sabb<u>o</u> jan<u>o</u>-all people,	**sabbe janā**-all men.
(Neuter gender)	
sabb<u>aṁ</u> citt<u>aṁ</u>-all mind,	**Sabbāni cittāni**-all minds.
(Feminine gender)	
sabb<u>ā</u> vedan<u>ā</u>-all feeling,	**Sabbā vedanāyo**-all feelings.

Note: Vowel-endings which serve as symbolism of gender are shown underlined to make it more easily understandable for the beginner students of Pāḷi.

Here, the words **jana**, **citta** and **vedanā** have their fixed genders. As such, the word **sabba** has to follow their gender accordingly. That is the reason why they are called *Sabbanāma*. However, this is only a generalized term as there are some nouns such as **tumha** and **amha**, which do not have gender at all.

Q: Rather than those mentioned in the verse above, are there any other words which can be assumed included in *sabbanāma* (the common noun) category?

A: Yes. But they are **not definitely categorized as sabbanāma-nouns**. Such nouns are instead called "**guṇa-nāma** and **kriyā-nāma** nouns" which also are of variable gender. The word "**guṇa**" means 'quality or a specific aspect' while "**kriyā**" means 'action or verb'. But they can not be grammatically classified as *sabbanāma* nouns. Shown below are some examples of **guṇa** and **kriyā** nouns and the way they become variable gender depending on the gender of the word they directly modify.

Examples of *guṇa*-nouns shown underlined **with accompanying modified words:**

Mahanto rukkho-the big tree,
Nīlā mālā-the blue flower,
Nīlaṁ padumaṁ-the blue lotus,
Kaṇho naro-the dark-skinned man,
Kaṇhā kaññā-the dark-skinned girl,
Kaṇhaṁ vanaṁ-the dark forest.

Here, the size or color is quality. There are in fact a lot of quality nouns (*guṇa-nāma*) of every description used in any language.

Examples of Kriyā-nouns without modified words but contextually implied:

Dāyako-the donor-man,
Dāyikā-the donor-lady,
Dāyakaṁ-the donor family.

Here, the ***kriyā***-noun "**Dāyako**" is derived from the verb "**deti**-he gives." The **o, ā, aṁ** endings of the words signify the genders of these words based on the meaning they implied.

Q: Why other nouns previously shown such as **purisa** and so on are not called *Sabbanāma*?

A: Except a few **ntu, nta-suffixed nouns** and some **contextually-gendered nouns**, most nouns have their own specific genders. This is the reason why they are not called *Sabbanāma* nouns. Most of those nouns, excluding **ntu**, **nta**-suffixed nouns and contextual-gendered nouns, are usually used as **individual nouns** in the sentences, not as **modifying adjectives**. On the other hand, *Sabbanāma* nouns, **ntu**, **nta**-suffixed nouns and contextually gendered nouns can be used either as an **independent word** or as a **modifying adjective** in a sentence.

****

LESSON 29

Sabba-all
(**a**-ending, three genders, both numbers)

Sabba (M)

Recite the following declined word-forms for oral drill:
Note: Special word-forms unique to only *sabbanāma*-nouns are shown in asterisk (*).

Case	Singular	Plural
Nom	Sabbo	*Sabbe
Acc	Sabbaṁ	*Sabbe
Ins	Sabbena	Sabbehi, Sabbebhi
Dat&Gen	Sabbassa	*Sabbesaṁ, *Sabbesānaṁ
Abl	Sabbasmā, Sabbamhā	Sabbehi, Sabbebhi
Loc	Sabbasmiṁ, Sabbamhi	Sabbesu

Note: Special word-forms unique to *sabbanāma* nouns are marked with a star. There is no **sabbā** in *abs*-case and no **sabbe** in *ls*-case as it is debarred by the rule of Sutta 110. Most words are declined as in the word purisa. Morphological procedure is also the same as in Purisa except in special words.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Sabbo (104)	(np) *Sabbe (164, 83)
(as) Sabbaṁ	(ap) *Sabbe (164, 83)
(is) Sabbena	(ip) Sabbehi, Sabbebhi
(ds, gs) Sabbassa	(dp, gp) *Sabbesaṁ (168, 102), *Sabbesānaṁ (168, 102)
(abs) Sabbasmā, Sabbamhā	(abp) Sabbehi, Sabbebhi
(ls) Sabbasmiṁ, Sabbamhi	(lp) Sabbesu.

Note:

(1) The necessary morphological procedures for the rest are to be carried out as in **purisa**.

Please refer to morphological notes of **purisa**.

(2) There is no function of **ā** in **smā**-case, no **e** in **smiṁ** case applicable by the rule of Sutta 108 *(Re: Sutta 110)*.

Sabba (Neuter)

Case	Singular	Plural
Nom	Sabbaṁ	Sabbāni
Acc	Sabbaṁ	Sabbāni

Note: Starting from *is*-case, the rest is to be declined as in masculine word-forms of **sabba**.

Sabba (Feminine)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sabbā	Sabbā, Sabbāyo
Acc	Sabbaṁ	Sabbā, Sabbāyo
Ins&Abl	Sabbāya	Sabbāhi, Sabbābhi
Dat&Gen	Sabbāya, *Sabbassā	*Sabbāsaṁ, *Sabbāsānaṁ
Loc	Sabbāyaṁ, *Sabbassaṁ	Sabbāsu

Note: Special word-forms unique to *sabbanāma* nouns are marked with asterisk. The rest is declined as in **kaññā**.

SUTTAS FOR **M**ORPHOLOGICAL **P**ROCEDURE [**SMP**]

Do not forget to follow the steps reminded in the section of **kaññā**, which are necessary whenever morphological procedures for **ā**-ending feminine gender nouns are going to be performed.

Step **1:** Start the base= **Sabba**.

Step **2:** Apply an **ā** affix by Sutta 237 after it to signify the feminine gender> **Sabba+ā**.

Step **3:** Delete the last vowel "**a**" of **Sabba** by Sutta 83> **Sabb+ā**.

Step **4:** Recognize it as a noun by Sutta 601.

Step **5:** A Nominative singular case-ending "**si**" is applied> **Sabbā+si**.

- **Si** is deleted as per rule of Sutta 220> **sabbā**

Skip the steps **1,2,3,4** and begin the base as **Sabbā** for the remaining cases.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ds, gs) *Sabbassā (179, 66, 62)	(dp, gp) *Sabbāsaṁ (168), *Sabbāsānaṁ (168).
(ls) *Sabbassaṁ (179, 66, 62).	

Note: The necessary morphological procedures for the rest are to be carried out as in **Kaññā**.

Please refer to the morphological notes shown in **Kaññā**.

****

I.II.PRON.28-42

LESSON 30

Ya-whichever, anything, whoever, (M)

(Relative Pronouns)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Yo	*Ye
Acc	Yaṁ	Ye
Ins	Yena	Yehi, Yebhi
Dat&Gen	Yassa	*Yesaṁ, *Yesānaṁ
Abl	Yasmā, Yamhā	Yehi, Yebhi
Loc	Yasmiṁ, Yamhi	Yesu

Note: Special word-forms unique to *sabbanāma* nouns are marked with asterisk (*). There is no **yā** in *abs*-case and no **ye** in *ls*-case. Most words are declined as in the word **purisa**.

SMP [**S**uttas for **M**orphological **P**rocedure]

(np) *Ye (164, 83)	(ap) *Ye (164, 83)
(dp, gp) *Yesaṁ (168, 102), *Yesānaṁ (168, 102).	

Ya-whichever, anything (N)

Case	Singular	Plural
Nom	Yaṁ	Yāni
Acc	Yaṁ	Yāni
Note: The rest is declined as in masculine word-forms.		

Ya-whichever, anything (F)

(Relative Pronouns)

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Yā	Yāyo
Acc	Yaṁ	Yāyo
Ins	Yāya	Yāhi, Yābhi
Dat&Gen	Yāya, *Yassā	*Yāsaṁ, *Yāsānaṁ
Abl	Yāya	Yāhi, Yābhi
Loc	Yāyaṁ, *Yassaṁ	Yāsu

Note: This word "**ya**" is an **indefinite pronoun** used as a preceding part in **a paired structure** with its relative pronoun "**ta**" usually used together in a sentence (**ya** ... **ta**). It generally implies anything or anyone non-specifically. Both "**ya**" and "**ta**" are **Relative Pronouns** used either together or sometimes separately in a sentence.

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the preliminary morphological procedures required for **ā**-ending feminine gender nouns.

(ds, gs) *Yassā (179, 66, 62)	(dp, gp) *Yāsaṁ (168), *Yāsānaṁ (168).
(ls) *Yassaṁ (179, 66, 62).	

Note: Morphological procedure for the rest is as in **Kaññā**.

****

LESSON 31

Ta-that thing, that person (M)

(Demonstrative Pronouns)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*So	Te, *Ne
Acc	Taṁ, *Naṁ	Te, *Ne
Ins	Tena, *Nena	Tehi, Tebhi, *Nehi, *Nebhi
Dat&Gen	Tassa, *Nassa, *Assa	Tesaṁ, *Tesānaṁ, *Nesaṁ, *Nesānaṁ
Abl	Tasmā *Nasmā, *Asmā, Tamhā *Namhā	Tehi, tebhi, *Nehi, *Nebhi
Loc	Tasmiṁ *Nasmiṁ, *Asmiṁ, Tamhi *Namhi	Tesu, *Nesu

Note: *Sabbanāma* noun word "**ta**" is sometimes changed into either "**na**" or "**a**" in all genders.

See Sutta 175 and 176, Kaccāyana Pāḷi Grammar for detailed information. But in the **Vutti** (explanation) of those Suttas, only a few cases are shown for these **na** and **a**-featured words in Kaccāyana Pāḷi Grammar.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *So (174, 104)	(np) Te (164), *Ne (175, 164)
(as) Taṁ (NSP), *Naṁ (175)	(ap) Te (164), *Ne (175, 164)
(is) Tena (103), *Nena (175, 103)	(ip) Tehi (101), Tebhi (101, 99), *Nehi (175, 101), *Nebhi (175, 101, 99)
(ds, gs) Tassa (61), *Nassa (175, 61), *Assa (176, 61)	(dp, gp) *Tesaṁ (168, 102), *Tesānaṁ (168, 102), *Nesaṁ (175, 168, 102), *Nesānaṁ (175, 168, 102)
(abs) Tasmā (NSP) *Nasmā (175), Tamhā (99) *Namhā (175, 99), *Asmā (176)	(abp) Tehi, tebhi, *Nehi, *Nebhi,
(ls) Tasmiṁ (NSP) *Nasmiṁ (175), *Asmiṁ (176), Tamhi (99) *Namhi (175, 99)	(lp) Tesu (101), *Nesu (175, 101).

Ta-that thing, that person (N)

(Demonstrative Pronouns)

Case	Singular	Plural
Nom	Taṁ, *Naṁ	Tāni, *Nāni
Acc	Taṁ, *Naṁ	Tāni, *Nāni
Note: The rest is declined as in masculine word-forms.		

Note: Nāni, though applicable, is not widely found in the canonical texts. the rest is similar to masculine word-forms. Morphological procedure is also easy to understand as it is similar to masculine word-forms.

Ta-that thing, that person (F)

(Demonstrative Pronouns)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Sā	Tā, Tāyo, *Nā, *Nāyo
Acc	Taṁ, *Naṁ	Tā, Tāyo, *Nā, *Nāyo
Ins&Abl	Tāya, *Nāya	Tāhi, Tābhi, *Nāhi, *Nābhi
Dat&Gen	Tāya *Nāya *Tassā, *Tissā, *Tassāya, *Tissāya, *Nassā, *Assā, *Nassāya, *Assāya	*Tāsaṁ, *Tāsānaṁ, *Nāsaṁ, *Nāsānaṁ,
Loc	*Tassaṁ, *Tissaṁ, *Assaṁ, *Nassaṁ, Tāyaṁ, Nāyaṁ	Tāsu, *Nāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the preliminary morphological procedures required for **ā**-ending feminine gender nouns.

(ns) *Sā (174, 220)	(np) Tā (118), Tāyo (NSP). *Nā (175, 118), *Nāyo (175).
(as) Taṁ (NSP), *Naṁ (175)	(ap) Tā, Tāyo, *Nā, *Nāyo.
(is) Tāya (111), *Nāya (175, 111)	(ip) Tāhi (NSP), Tābhi (99), *Nāhi (175), *Nābhi (175, 99).
(ds, gs) Tāya *Nāya *Tassā (179, 62, 66), *Tissā (179, 62, 64), *Tassāya (65, 66), *Tissāya (65, 64), *Nassā (175, 179, 62, 66), *Assā (179, 62, 176, 66), *Nassāya (175, 65, 66), *Assāya (65, 66, 176)	(dp, gp) *Tāsaṁ (168), *Tāsānaṁ (168), *Nāsaṁ (175, 168), *Nāsānaṁ (175, 168).
(ls) *Tassaṁ (179, 66, 62), *Tissaṁ (179, 62, 64), *Assaṁ (179, 62, 176, 66), *Nassaṁ (179, 62, 175, 66), Tāyaṁ (60, 216), Nāyaṁ (60, 175, 216)	(lp) Tāsu (NSP), *Nāsu (175)

Note: Words in **na**-function in all cases are not widely found in the canonical Pāḷi texts. Only a few in some case-endings are found.

SPECIAL WORD-FORM **TYĀ**

There is a special word-form **tyā**, which is synonymous with **tā** found in the following verse of Jātaka Pāḷi text.

Khiḍḍā paṇihitā tyāsu, rati tyāsu patiṭṭhitā.

bījāni tyāsu ruhanti, yadidaṁ sattā pajāyare.

[Translation]

Entertainment (of the world) lies in those female-folk.

Delight (of the world) exists in them.

The seeds of living species thrive in those female-folk.

(Verse 120, Asīti-nipāta, Mahāhaṁsa-jātaka Pāḷi text)

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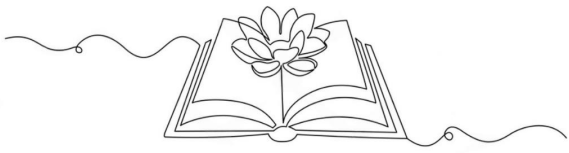

LESSON 32

Eta-this thing, this person (M)

(Demonstrative Pronouns)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Eso	*Ete
Acc	Etaṁ, *Enaṁ	Ete
Ins	Etena	Etehi, Etebhi
Dat&Gen	Etassa	*Etesaṁ, *Etesānaṁ
Abl	Etasmā, Etamhā	Etehi, Etebhi
Loc	Etasmiṁ, Etamhi	Etesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Eso (174, 104, 83)	(np) Ete (164),
(as) Etaṁ, *Enaṁ	(ap) Ete
(is) Etena	(ip) Etehi, Etebhi,
(ds, gs) Etassa	(dp, gp) *Etesaṁ (102, 168), *Etesānaṁ (102, 168),

Note: ***Enaṁ**. For this word, "**eta**" is to be changed into "**ena**" by invoking the power of 571 or by Moggallāna Grammar, Syādikaṇḍa, Sutta No. 197.

"**imetāna'menā'nvādese dutiyāyaṁ**."

[Translation]

ima, **eta** changes into **ena** in expressing the repetition of an advice when an accusative singular case is applied after **ima** and **eta**.

Eta-this thing, this person (N)

Case	Singular	Plural
Nom	Etaṁ	Etāni
Acc	Etaṁ	Etāni
Note: The rest is declined as in masculine word-forms.		

Note: Except for some words in *dp, gp*-cases, morphological procedure for most words are as in the **sabba**.

Eta-this thing, this person (F)

(Demonstrative Pronouns)

Recite the following declined word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Esā	Etā, Etāyo
Acc	Etaṁ	Etā, Etāyo
Ins&Abl	Etāya	Etāhi, Etābhi
Dat&Gen	Etāya, *Etissā, *Etissāya	*Etāsaṁ, *Etāsānaṁ
Loc	Etāyaṁ, *Etissaṁ	Etāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the preliminary morphological procedures required for **ā**-ending feminine gender nouns.

(ns) Esā (174, 220)	(np) Etā, Etāyo
(as) Etaṁ	(ap) Etā, Etāyo
(is) Etāya	(ip) Etāhi, Etābhi,
(ds, gs) Etāya, *Etissā (179, 62, 63), *Etissāya (65, 63)	(dp, gp) *Etāsaṁ (168), *Etāsānaṁ (168)
(abs) Etāya	(abp) Etāhi, Etābhi
(ls) Etāyaṁ, *Etissaṁ (179, 62, 63)	(lp) Etāsu (NSP).

Note: This word "**eta**" is used when referring to something or someone which is located near the speaker. But, "**ima**" is used when referring to something in hand or someone nearest to the speaker. Sometimes, "**eta**" is assumed to be similar to "**ta**-that" by some scholars. It is only a general reference interchangeably used as **ima**. See Sutta 236 where **ima** is changed to **eta**.

****

LESSON 33

Ima-this (M)

(Demonstrative Pronouns)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Ayaṁ	Ime
Acc	Imaṁ	Ime
Ins	*Anena, *Iminā	Imehi, Imebhi, *Ehi, *Ebhi
Dat&Gen	Imassa, *Assa	*Imesaṁ, *Imesānaṁ, *Esaṁ, *Esānaṁ
Abl	Imasmā, Imamhā, *Asmā	Imehi, Imebhi, *Ehi, *Ebhi
Loc	Imasmiṁ, Imamhi, *Asmiṁ	Imesu, *Esu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Ayaṁ (172, 220)	(np) *Ime
(as) Imaṁ	(ap) Ime
(is) *Anena (171, 103), *Iminā (171)	(ip) Imehi, Imebhi, Ehi (170), Ebhi (170, 99)
(ds, gs) Imassa, *Assa (177, 61)	(dp, gp) *Imesaṁ (102, 168), *Imesānaṁ (102, 168), *Esaṁ (170, 168), *Esānaṁ (170, 168)
(abs) Imasmā, Imamhā, *Asmā (177)	(abp) Imehi, Imebhi, *Ehi (170), *Ebhi (170, 99)
(ls) Imasmiṁ, Imamhi, *Asmiṁ (177)	(lp) Imesu, *Esu (170).

Note: Those words without any Sutta numbers are similar to the ones in the same case-endings as those shown in **purisa**.

Ima-this (N)

Case	Singular	Plural
Nom	*Idaṁ, Imaṁ	Imāni
Acc	*Idaṁ, Imaṁ	Imāni
Note: The rest is declined as in masculine word-forms.		

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Idaṁ (129), Imaṁ	(np) Imāni
(as) *Idaṁ (129), Imaṁ	(ap) Imāni

Note: Those words without any Sutta numbers are similar to the ones in the same case-endings as those shown in **citta**.

Ima-this (F)

(Demonstrative Pronouns)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	*Ayaṁ	Imā, Imāyo
Acc	Imaṁ	Imā, Imāyo
Ins&Abl	Imāya	Imāhi, Imābhi
Dat&Gen	Imāya, *Imissā, *Imissāya, *Assā, *Assāya	*Imāsaṁ, *Imāsānaṁ
Loc	Imāyaṁ, *Imissaṁ, *Assaṁ	Imāsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Follow the preliminary morphological procedures required for **ā**-ending feminine gender nouns.

(ns) *Ayaṁ (172, 220)	(np) Imā, Imāyo
(as) Imaṁ (NSP)	(ap) Imā, Imāyo
(is, abs) Imāya	(ip, abp) Imāhi, Imābhi
(ds,gs) Imāya, *Imissā (179, 62, 63), *Imissāya (65, 63), *Assā (177, 179, 62), *Assāya (177, 65)	(dp, gp) *Imāsaṁ (168), *Imāsānaṁ (168),
(ls) Imāyaṁ, *Imissaṁ (179, 62, 63), *Assaṁ (177, 179, 62)	(lp) Imāsu.

Note: Those words without any Sutta numbers are similar to the ones in the same case-endings as shown in **kaññā**.

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LESSON 34

Amu-so and so, such and such (of person or place or thing), that (over there) (remote distance)
u-ending Sabbanāma-noun **(M)**

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Amu, *Asu, *Adu	Amū, Amuyo
Acc	Amuṁ	Amū
Ins	Amunā	Amūhi, Amūbhi, Amuhi, Amubhi
Dat&Gen	Amussa, *Adussa	*Amūsaṁ, *Amūsānaṁ, *Amusaṁ, *Amusānaṁ
Abl	Amusmā, Amumhā	Amūhi, Amūbhi, Amuhi, Amubhi
Loc	Amusmiṁ, Amumhi	Amūsu, Amusu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Amu (220), *Asu (173, 220), *Adu (Change **amu** into **adu** by **vinādhikāra** of 130, 220)	(np) Amū (58, 118, 88), Amuyo (NSP)
(as) Amuṁ (NSP)	(ap) Amū (58, 118, 88)
(is) Amunā (NSP)	(ip) Amūhi (89), Amūbhi (89, 99), Amuhi (NSP), Amubhi (99)
(ds, gs) Amussa (61), *Adussa (vinādhikāra of 130, 61)	(dp, gp) *Amūsaṁ (168, 89), *Amūsānaṁ (168, 89), *Amusaṁ (168), *Amusānaṁ (168),
(abs) Amusmā (NSP), Amumhā (99)	(abp) Amūhi (89), Amūbhi (89, 99), Amuhi, Amubhi (99)
(ls) Amusmiṁ (NSP), Amumhi (99)	(lp) Amūsu (89), Amusu (NSP)

Re:

Amussādun'ti vinādhikārena yogavibhāgena adu-ādeso. *adussa. *(Rūpasiddhi Grammar)*

[Translation]

By **vinādhikāra** split-Sutta function which excludes "**napuṁsake**(neuter)-restriction", **amu** of masculine gender can be changed into **adu**.

Amu-so and so, such and such (of person or place or thing), that (over there) (remote distance) (N)

Case	Singular	Plural
Nom	*Aduṁ	Amū, Amūni
Acc	*Aduṁ	Amū, Amūni
Note: The rest is declined as in masculine word-forms.		

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Aduṁ (130)	(np) Amū (58, 118, 88), Amūni (217, 88)
(as) *Aduṁ (130)	(ap) Amū (58, 118, 88), Amūni (217, 88)

Amu- so and so, such and such (of person or place or thing), that (over there) (remote distance) (F)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	*Asu, Amu, *Adu	Amū, Amuyo
Acc	Amuṁ	Amū, Amuyo
Ins&Abl	Amuyā	Amūhi, Amūbhi, Amuhi, Amubhi
Dat&Gen	Amuyā, *Amussā	*Amūsaṁ, *Amūsānaṁ, *Amusaṁ, *Amusānaṁ
Loc	Amuyaṁ, *Amussaṁ	Amūsu, Amusu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) *Asu (173, 220), Amu (220), *Adu	(np) Amū (59, 118, 88), Amuyo (NSP)
(as) Amuṁ	(ap) Amū (59, 118, 88), Amuyo (NSP)
(is, abs) Amuyā (59, 112)	(ip, abp) Amūhi (89), Amūbhi (89, 99), Amuhi (NSP), Amubhi (99)
(ds, gs) Amuyā (59, 112), *Amussā (59, 179, 62)	(dp, gp) *Amūsaṁ (168, 89), *Amūsānaṁ (168, 89), *Amusaṁ (168), *Amusānaṁ (168)
(ls) Amuyaṁ (59, 216), *Amussaṁ (179, 62)	(lp) Amūsu (89), Amusu (NSP).

Note: There are words such as **Amuka** and **Asuka** (**a**-ending *sabbanāma*), suffixed with a "**ka**" affix. The meaning is the same. They are **of three genders** and can be **easily declined** as in purisa, citta and **kaññā** without any special word-forms.

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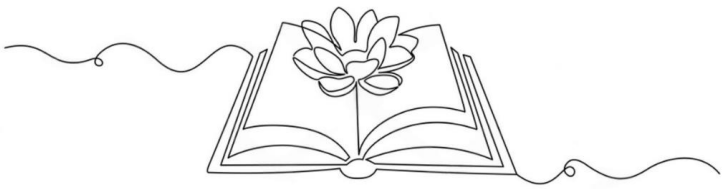

LESSON 35

Pubba, Para, Apara, Añña etc.

1. Pubba has the following meanings:

1.1. the Eastern direction (noun, feminine gender, **ā**-ending in this case),

1.2. front, in the time before, previously, preceding one. (used as a reference to people, places, things, events or the time. adj, three genders, **a**-ending).

1.3. that have been before (used after past perfect *Kita*-verbs in a compound noun structure).

E.g.

bhūtapubbaṁ-happened before.
diṭṭhapubbaṁ-seen before.
sutapubbaṁ-heard before etc.

2. Para means:

2.1. the other, a stranger, else.

2.1. the next, coming up next (both adj, three genders, both numbers).

3. Apara also means:

3.1. the Western direction, (usually **feminine** gender, **ā-ending** when used with a feminine gender noun **disā**)

3.2. another, again, else, later, (adj, three genders both numbers).

SYNONYMOUS WORDS

There are other synonymous words, which are in fact *taddhita*-nouns. They are:

1. **Puratthima**-the Eastern direction [**purattha+ima**-suffix].
2. **Purima**-the front, before, previously [**pura+ima**-suffix].
3. **Pacchima**-the Western direction, back, later, next [**pacchā+ima**-suffix].

Refer to Sutta No. 353, Kaccāyana Pāḷi Grammar to understand the structure of these words.

These words are of variable genders depending on the context or the word they modify.

4. Añña means: 'other' (adj, three genders both numbers).

5. Adhara means: 'down below, under', (adj, three genders and both numbers).

SYNONYMOUS WORDS:
adho, heṭṭhā, heṭṭhima.

Note: adho, heṭṭhā are *nipāta*-particles, no gender, no word-form change, always in locative-case meaning. **Heṭṭhima** is similar to **puratthima** and **pacchima** [**heṭṭhā, +ima**-suffix].

6. Dakkhiṇa has following meanings:

6.1. the Southern direction (usually feminine gender, **ā**-ending when used with **disā**).

6.2. the right hand side, opposite of left. (Neuter gender, singular number).

6.3. an act of charitable offering (Neuter gender, both numbers).

6.4. noble, wholesome (adj, Neuter gender, both numbers).

6.5. the respect. Another word "**padakkhiṇa**" also means 'respect' [**pa√dakkhiṇa**].

7. Uttara means:

7.1. the Northern direction (Feminine gender, only **ā**-ending is applicable)

7.2. beyond, moreover, noble, higher (adj, three genders, both numbers).

Note:

- **Uttari**, **Uttariṁ**, are *nipāta* particles and have no gender. As such, no declension needed.
- **Uttari, Uttariṁ**-more than that, higher, beyond, in addition.

DECLENSION OF **DAKKHIṆA** AND **UTTARA**

When **pubba, apara, dakkhiṇa** and **uttara** signify the direction, their companion modified word is "**disā**-direction" which is an **ā**-ending feminine gender noun, similarly declined as in "**Kaññā**". Note that there are some different word-forms for **Dakkhiṇa** and **Uttara** in the locative singular case. Shown below are locative-case word-forms:

Case	Singular	Plural
Loc	Dakkhiṇāya, Dakkhiṇāyaṁ, Dakkhiṇassaṁ	Dakkhiṇāsu
Loc	Uttarāya, Uttarāyaṁ, Uttarassaṁ	Uttarāsu

See the **reference Texts** below regarding the gender when these words mean 'direction':

1. **Atthi bhikkhave <u>dakkhiṇesu</u> janapadesu aṭṭhidhovanaṁ nāma.**
(Dhovana-sutta, Dasaka-nipāta, Aṅguttara-nikāya Pāḷi Texts).
Monks, in the southern countries there exists what is called 'the washing of the bones' (a bone-washing ceremony)

2. **Atthā'vuso <u>uttaresu</u> janapadesu sāvatthi nāma nagaraṁ.**
(Dhātuvibhaṅga-sutta, Uparipaṇṇāsa Pāḷi Texts).
Friend, in the northern countries, there is a city called Sāvatthi.

3. **Neva'ssa <u>puritthimāya</u> disāya udakassa āyamukhaṁ, na <u>dakkhiṇāya</u> disāya udakassa āyamukhaṁ, na <u>pacchimāya</u> disāya udakassa āyamukhaṁ, na <u>uttarāya</u> disāya udakassa āyamukhaṁ.** *(Sāmaññaphala-sutta, Dīghanikāya Pāḷi Texts).*
For that (lake). There's no inlet for water <u>from the Eastern side</u>, no inlet for water <u>from the Western side</u>, no inlet for water <u>from the Northern side</u>, no inlet for water <u>from the Southern side.</u>

In (1) and (2), the words **dakkhiṇa** and **uttara** are of masculine gender, locative plural, due to the contextual, correlative word "**janapada**-country" is of masculine gender.
In (3), all the words **puratthima**, **dakkhiṇa**, **pacchima** and **uttara** are of feminine gender, locative singular, because the word "**disā**-direction" they qualify is of feminine gender.

Pubba-the front, before, previously,
in the previous times. (M)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Pubbo	Pubbe
Acc	Pubbaṁ	Pubbe
Ins	Pubbena	Pubbehi, Pubbebhi
Dat&Gen	Pubbassa	*Pubbesaṁ, *Pubbesānaṁ
Abl	Pubbasmā, Pubbamhā, Pubbā	Pubbehi, Pubbebhi
Loc	Pubbasmiṁ, Pubbamhi, Pubbe	Pubbesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Pubbo (104)	(np) Pubbe (164)
(as) Pubbaṁ (NSP)	(ap) Pubbe (107)
(is) Pubbena (103, 83)	(ip) Pubbehi (101), Pubbebhi (101, 99)
(ds, gs) Pubbassa (61)	(dp, gp) *Pubbesaṁ (102, 168), *Pubbesānaṁ (102, 168)
(abs) Pubbasmā (NSP), Pubbamhā (99)	(abp) Pubbehi, Pubbebhi,
(ls) Pubbasmiṁ (NSP), Pubbamhi (99)	(lp) Pubbesu (101).

Pubba-the front, before, previously, in the previous times. (N)

Case	Singular	Plural
Nom	Pubbaṁ	Pubbāni
Acc	Pubbaṁ	Pubbāni
Note: The rest is declined as in masculine word-forms.		

Pubba-the front, before, previously, in the previous times. (F)

Case	Singular	Plural
Nom	Pubbā	Pubbā, Pubbāyo
Acc	Pubbaṁ	Pubbā, Pubbāyo
Note: The rest is declined as in masculine word-forms.		

Note:

Apara, **Para**, **Aññа**, **Adhara** are to be similarly declined as **pubba** in three genders.

Both declension of word-forms and morphological procedures are very much the same as shown in **purisa**, **citta** and **kaññā**. If one had studied the previous sections thoroughly, the declension of word-forms in seven cases and morphological procedures are quite easy to understand.

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LESSON 36

Kiṁ-what (M)

(Interrogative Pronouns)

Recite the following word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Ko	Ke
Acc	Kiṁ, Kaṁ	Ke
Ins	Kena	Kehi, Kebhi
Dat&Gen	Kassa, *Kissa	*Kesaṁ, *Kesānaṁ
Abl	Kasmā, Kamhā	Kehi, Kebhi
Loc	Kasmiṁ, Kamhi	Kesu

Base Structure: **Kiṁ**

Step 1; Apply the necessary case-ending after **kiṁ** > [**kiṁ+si**],

Step 2; Then, "**kiṁ**" must be changed into "**ka**" either by "**ca**" of 227 or 229 (both are acceptable)> [**ka+si**]

Step 3; Apply the function of applicable Suttas to each word according to their case-endings as shown in the morphological procedures for **purisa**. (See Sutta numbers in brackets).

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Ko (Change "**kiṁ**" into "**ka**" by "**ca**" of 227 or 229, 104)	(np) Ke (229, 164)
(as) Kiṁ (delete case-ending by 404), Kaṁ (229, 83)	(ap) Ke (229, 164)
(is) Kena (229, 103)	(ip) Kehi (229, 101), Kebhi (229, 101, 99)
(ds, gs) Kassa (229, 61), *Kissa (61, delete "**ṁ**" of "**kiṁ**" by 404)	(dp, gp) *Kesaṁ (229, 102, 168), *Kesānaṁ (229, 102, 168),
(abs) Kasmā (229), Kamhā (229, 99)	(abp) Kehi, Kebhi
(ls) Kasmiṁ (229), Kamhi (229, 99)	(lp) Kesu (229, 101)

Note: There is neither **ā** function in **smā** nor **e** function in **smiṁ** case applicable by Sutta 108. In the nominative singular word-form, the rule of 229 is applicable in all words even though the "**ca**" of 227 is shown in the morphological procedure of nominative singular word-form by the *tha-bye-kan nissaya*. See the reference text of **Rūpasiddhi** below.

[Reference Text]

"Kissa ka vecā"ti sutte ca-saddena va-ppacayā'vasiṭṭha thamā'dipaccayānaṁ gahitattā sesaggahaṇena vibhattiyo'va gayhante *(Rūpasiddhi Grammar, Sutta 226).*

[Translation]

By the word **sesa** in "**sesesu ca**" Sutta, all the remaining case-endings are applicable (in changing **kiṁ** into **ka**) as the suffixes **va**, **thaṁ** etc, are made applicable by "**kissa ka ve ca**" and its component **ca**.

Kiṁ-what (N)

(Interrogative Pronouns)

Case	Singular	Plural
Nom	Kiṁ	Kāni
Acc	Kiṁ, Kaṁ	Kāni
Note: The rest is declined as in masculine word-forms.		

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Kiṁ (delete **si** by 220)	(np) Kāni (229, 218, 88)
(as) Kiṁ (38, 58, 82), Kaṁ (229, 83)	(ap) Kāni (229,218, 88)
(is) Kena (229, 103)	(ip) Kehi (229, 101), Kebhi (229, 101, 99)

[Reference Text]

Pathamaṁ silope kate puna vibhattiparattābhāvā, tadanuprodhenāti paribhāsato vā, kādesābhāvo.

[Translation]

In the nominative singular of neuter gender, as the case-ending **si** had been erased by 220 or by virtue of directive implied by "**tadanuparodhena**" Sutta, there is no procedure of changing **kiṁ** into **ka**.

Dutiyekavacane kvaci lopanti niggahitalope kate aṁ mo niggahitaṁ jalapehīti niggahitaṁ.

(Rūpasiddhi Grammar, Sutta 226)

[Translation]

In the accusative singular case, the component **ṁ** of **kiṁ** is erased by means of "**kvaci lopaṁ**" and **i** is given a formal term **ja** by Sutta 58. Then, the case-ending **aṁ** is changed into **ṁ**-dot by Sutta 82> **kiṁ**.

Note: As a matter of fact, the action of 404 can also be applied by deleting the case-ending **aṁ** after **kiṁ**, which is much simpler and easier.

Kiṁ-what (F)

(Interrogative Pronouns)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Singular	Plural
Nom	Kā	Kāyo
Acc	Kaṁ	Kā, Kāyo
Ins&Abl	Kāya	Kāhi, Kābhi
Dat&Gen	Kāya, *Kassā	*Kāsaṁ, *Kāsānaṁ
Loc	Kāya, *Kassaṁ	Kāsu

BASIC PROCEDURES FOR FEMININE GENDER:

1. Apply necessary case-ending after **kiṁ** [**kiṁ+si**]
2. Change "**kiṁ**" into "**ka**" by 229 > **ka+si**
3. Apply "**ā**" to signify feminine gender by 237 between **ka** and **si** > **ka+ā+si**
4. Erase component vowel "**a**" of "**ka**" by 83 > **k+ā+si**
5. Elide "**si**" by 220 > **kā**. [Five steps]

   Note: The step 1 to 4 procedures are required for all words in the remaining case-endings before applying the procedure of a specific Sutta numbers shown in each word.

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Kā (60, 220)	(np) Kāyo
(as) Kaṁ (229, 83)	(ap) Kā (60, 118), Kāyo (NSP)
(is) Kāya (60, 111)	(ip) Kāhi, Kābhi (99)
(ds, gs) Kāya (60, 111), *Kassā (60, 179, 62, 66)	(dp, gp) *Kāsaṁ (60, 168), *Kāsānaṁ (60, 168).
(ls) Kāya (60, 111), *Kassaṁ (60, 179, 62, 66)	(lp) Kāsu (NSP)

[Reference Text]

Itthiyaṁ "kiṁ+si" itīdha "sesesu cā"ti vibhattiyaṁ parāyaṁ kā'dese kate "itthiyamato āpaccayo"ti majje ā-paccayo. Si-lopo *(Rūpasiddhi Grammar, Sutta 226).*

[Translation]

In the nominative singular of feminine gender after applying **si**> **kiṁ+si**. At this stage, change **kiṁ** into **ka** by "**sesesu ca**" Sutta 229> **ka+si**. Then apply **ā**-affix by "**itthiyamato āpaccayo**" Sutta at the middle of **ka** and **si**> **ka+ā+si**. Then, erasure of **si** is applied by Sutta 220> **kā**.

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LESSON 37

Sabbanāma Nouns with Suffixes
(Suffixed *sabbanāma* nouns)

There are some *sabbanāma*-nouns which are appended with suffixes such as **ka**, **tara**, **tama**, **taka**, **īva**, **īvataka**, **āvataka**, **tāvantu**, **āvantu**. Of these suffixes, **ka** applied after *sabbanāma*-nouns is just an expletive without any significant meaning even though ka-suffix has some various meanings mentioned in the grammar texts. **tara** and **tama** signify either selection (*niddhāraṇa*) or expletive (*svattha*), not a comparison for superlative (*visesa*) as found in Kaccāyana Sutta 363. The remaining **taka**, **rati**, **rīva**, **rīvataka, āvataka**, **tāvantu**, **āvantu** suffixes signify non-specific measure.

These affixes are applicable by invoking Sutta 391. However, in Moggallāna Grammar, Ṇādikaṇḍa section, **yate'tehi tako** (Sutta No. 42), **kimhā ratirīvarīvatakarittakā** (Sutta No. 44) are also found to be applicable Suttas for some of these affixes. Of these two, Sutta 42 applies **taka**-suffix after ya, ta. Sutta 44 applies **rati**, **rīva**, **rīvataka**, **rittaka** suffixes after **kiṁ**. Note that **r** in the suffixes is erased as per morphological procedure.

HERE ARE EXAMPLES:

1. [**ka**] **amuko, asuko**-so and so person or thing [**amu+ka+si**]
   These words are easily declined as in **purisa**, **citta** and **kaññā** based on three genders.

2. [**tara**] - **kataro**-who, which one, which of the two?
   [**kiṁ+tara+si**]
   - **itaro**-other [**ima+tara**],
   - **aññataro**-someone [**añña+tara+si**]

3. [**tama**] - **katamo**-who, what, which of two? [**kiṁ+tama+si**],
   - **aññatamo**-someone [**añña+tama+si**]
   These words in **tara**, **tama** suffixes are easily declined as in **ya**, **ta** in all three genders.

4. [**taka**] - **kittako**-which-measured, how many?, *adj.* [**kiṁ+taka+si**]
   - **yattako**-which measured, whatever, as many, *adj.* [**ya+taka+si**].
   - **tattako**-that-measured, that much, so much, *adj.* [**ta+taka+si**].
   - **ettako**-such-measured, so much, this much, so long, *adj.* [**eta+taka+si**].

   Note: One extra "**t**" is added to **taka**-suffix. These words in **taka**-suffix are easily declined as in **purisa, citta** and **kaññā** in three genders. But as a special note, there will be **two word-forms in the feminine gender**. (a) One is in ordinary **ā**-ending such as **kittakā**, **kittakāyo**. (b) One is with an added "**i**" such as **kittikā**, **kittikāyo**.
5. [**rati**] **kati**-how much, how many? [**kiṁ+rati**]
   This word **kati** is mostly used with plural case-endings only without any major word-form change except the case-specific minor changes such as lengthening etc.
6. [**rīva**] **kīva**-how much, how far? [**kiṁ+īva**]
   This word **kīva** is **indeclinable** and **has no gender** and and mostly used where "**kīva**" preceds as the first modifying word accompanied by an adjective.
   E.g. kīva mahanto-how big?
7. [**rīvataka**] **kīvatako**-how much [**kiṁ+īvataka+si**]
8. [**āvataka**] - **yāvatako**-which-measured, as much/many as, as far as, [**ya+āvataka+si**],
   - **tāvatako**-that-measured [**ta+āvataka+si**]

   The words in these suffixes are easily declined as in **purisa**, **citta** and **kaññā** in all three genders. But in the feminine gender, there is a **slightly different word form** with an **i** and **ā** added.

   Examples: **kīvatikā, kīvatikāyo**
   yāvatikā, yāvatikāyo
   tāvatikā, tāvatikāyo.

   Note: These words can be similarly declined as shown in **kaññā** without any particular word-form shown in the feminine gender of **ya**, **ta** and **kiṁ**. It is quite easy and simple.
9. [**tāvantu**] **kittāvatā**-by how much measure, in what respect [**kiṁ+tāvantu+nā**, one "**t**" augmented].
10. [**āvantu**] - **yāvatā**-by which measure, as many as [**ya+āvantu+nā**],
    - **tāvatā**-by that measure, that far, [**ta+āvantu+nā**].
    - **ettāvatā**-by such measure [**eta+āvantu+nā**, one "**t**" augmented].

Note: Declension of these words have been already shown in the **Guṇavā**-group nouns./.

Katara, Katama, Aññatara, Aññatama, Itara,

(All are **a**-ending nouns, three genders)

Katara-what (M)

(Interrogative Pronouns)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kataro	Katare
Acc	Kataraṁ	Katare
Ins	Katarena	Katarehi, Katarebhi
Dat&Gen	Katarassa	Kataresaṁ, Kataresānaṁ
Abl	Katarasmā, Kataramhā	Katarehi, Katarebhi
Loc	Katarasmiṁ, Kataramhi	Kataresu

Katara-what (Neuter)

Case	Singular	Plural
Nom	Kataraṁ	Katarāni
Acc	Kataraṁ	Katarāni
Note: The rest is declined as in masculine word-forms.		

Katara-what (F)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Katarā	Katarā, Katarāyo
Acc	Kataraṁ	Katarā, Katarāyo
Ins&Abl	Katarāya	Katarāhi, Katarābhi
Dat&Gen	Katarāya,*Katarissā	*Katarāsaṁ, *Katarāsānaṁ
Loc	Katarāyaṁ,*Katarissaṁ	Katarāsu

Note: The word-forms for remaining *sabbanāma* nouns of **Katama, Aññatama** and **Itara** are to be declined similarly as shown in **katara** of three genders.

Special Note in declension of *aññatara*: This word can be declined as in **sabba**. However, **only singular case is frequently found** in the practical usage of this word in Pāḷi texts even though both cases are applicable. **Therefore, it can be declined as in *eka* in order to reflect that common trend.**

Katama-what (interrogative noun similar to **Katara**)
[**Katara**, **Katama**=**Kiṁ+tara** or **tama** suffix]

AÑÑA & VARIOUS MEANINGS

There are three various meanings of this word. They are:

1. 'Other, something or someone else, anything else', (a noun referring to something else rather than what has been said). In this case, it is used as an adjective, of three genders based on the context of the word it modifies. **Añña** in the meaning of 'other' is to be declined as in **Sabba**.
2. 'Enlightenment; final knowledge', 'the fourth stage of enlightenment (*arahatta*)'. In this case, it is of **feminine gender**, ***ā*-ending noun** and declined as **kaññā**. **Exception:** only singular case is applicable in this case of meaning.
3. It is also a gerund, an auxiliary *kita*-verb structured with a **ñā**-root prefixed with an **ā**-*upasagga* and **tvā**-suffix where the suffix either deleted or changed into an **āya**. In this case, it usually ends in **ā** or **āya**.
   E.g. **aññā**, **aññāya**-having known. [**aññā**=**ā√ñā+tvā**, suffix erased] [**aññāya**=**ā√ñā+tvā**. One extra "**ñ**" augmented, **tvā** changed into "**āya**"]. This word is indeclinable because it is appended with a "**tvā**" *abyaya*-suffix.

AÑÑATARA

Aññatara-someone or something, anonymous person.
Aññatama-one among many, the one or the other of. In Pāḷi texts, the word "**aññatara**" is more frequently found.
[**aññatara**=**aññ+tara** or **tama** suffix].

Note: There is one identical word-form *nipāta*-particle **aññatra** which means 'except (for), aside (from), without'. It has no gender and case-wise declension of this word-form is not required.

ITARA

Itara-'other, another', used when referring to something out of the two or many. [**Itara**=**ima, +tara** suffix. **Ima** changed into "**i**"].

LESSON 38

Kiṁ appended with enclitic-particle **ci**

USAGE OF **CI** AFTER **KIṀ:**

I. Sometimes, "**ci**" is added after the interrogative *sabbanāma* noun **kiṁ**. Thus, it becomes the word "**kiñci**". Even though it is meaningless by itself, when "**ci**" is appended after the interrogative word "**kiṁ**", it means 'a pittance, something in small amount'.

Examples:

1. **Kiñci** [**Kiṁ+ci**]. It denotes ***appattha***, meaning "somewhat, a little, to some degree, something in little amount." In this word, **kiṁ** ends in either the **accusative singular** of masculine & neuter genders or the **nominative singular** of neuter gender. See due morphological process of change regarding "**ñ**" which is derived from "**ṁ**" of **kiṁ** as per the rule of Sutta No. 31, Kaccāyana Pāḷi Grammar. [**appattha**=**appa**-little, +**attha**-meaning].
2. **Koci**-'someone or something, whoever' of masculine gender [**kiṁ+ci**]. In this word, **kiṁ** ends in the nominative singular, masculine gender].
3. **Kāci**-'someone or something, anything, whoever' of feminine gender [**kiṁ>kā+ci**].
   In this word, **kiṁ** ends in **ā**-suffix, the nominative singular, feminine gender].

This word "**Kiñci**" is to be declined similarly as in "**Kiṁ**". <u>The only difference is having an appended **ci** after **Kiṁ**</u>.

USAGE OF **CI** AFTER **YA** & **KIṀ:**

II. "**ci**" is sometimes appended after both "**ya**" and "**kiṁ**" *sabbanāma* nouns. **Kiṁ** preceded by "**ya**" and followed by an appended "**ci**". This expression is frequently found in major Buddhist texts.

In this case, it denotes ***sakalatthavācaka***, meaning "all and any without exception, whichever, whoever". It is a term of non-specific all-encompassing reference.

[**sakala'tthavācaka=sakala**-all+ **attha**-meaning ,+**vācaka**-to denote]

EXAMPLES:

Yaṁ kiñci-whatever (a reference of neuter gender words) [**Ya+Kiṁ+ci**].
Yo koci-whoever or whatever (a reference of masculine gender words) [**Ya+Kiṁ+ci**].
Yā kāci-whoever or whatever (a reference of feminine gender words) [**Ya+Kiṁ+ci**].

This word can be easily declined like both "**ya**" and "**Kiṁ**". It is quite easy to decline these word-forms if all the previously shown word-forms of "**ya**" and "**kiṁ**" have been well familiarized and studied thoroughly.

USAGE OF CI AFTER **KIṀ** WHICH HAVE BEEN AFFIXED WITH VARIOUS **SUFFIXES:**

III. Sometimes, "**ci**" is appended after **kiṁ** together with other indeclinable suffixes such as **to**, **va**, **hiṁ**, **tha**, **dā**, **raha**.

EXAMPLES:

kutoci-for no reason, from nowhere else, from anywhere [**kiṁ+to+ci**. **kiṁ** changes into **ku**].
kvaci-at some instances, sometimes, in some places, anywhere [**kiṁ+va+ci**. **kiṁ** changes into **ka**].
kuhiṁci-somewhere [**kiṁ+hiṁ+ci**, **kiṁ** changes into **ku**].
katthaci-at some places or points [**kiṁ+tha+ci**, **kiṁ** changes into **ka**. Disssimilar "**t**" is added].
kadāci-sometimes [**kiṁ+dā+ci**, **kiṁ** changes into **ka**].
karahaci-quite seldom, on rare occasions [**kiṁ+raha+ci**, **kiṁ** changes into **ka**]. [Both expressions are used together sometimes. E.g. **Kadāci karahaci**-on rare occasions].

IV. Sometimes, **kiṁ** is appended with enclitic particles **cana**, **carahi**.

EXAMPLES:

Kiñcanaṁ-worry, anxiety, trouble [Neuter gender word, **aṁ**-ending noun, declined as in **citta**].
Kiñcarahi-why, for which reason [Indeclinable word expressive of reason and curiosity].

USAGE OF **CA** AFTER **KIṀ**

Ca is a *nipāta*-particle which means "**also**." Sometimes **ca** is also used together after **kiṁ**. Example: **Kiñca**-what is also? Sometimes this **ca** has 'no meaning' at all. In that case, **Kiñca** means only "**what**."

EXAMPLE:

(a) **Kiñca loke piyarūpaṁ sātarūpaṁ?**

[Mahāsatipaṭhāna Sutta, Mahāvagga Pāḷi].

[Translation]

What, in the world, pleasant-form, enjoyable form?

i.e. What is the pleasant-form and enjoyable form in the world?

(b) **Kiñca bhikkhave bhikkhuno āyusmiṁ?**

[Cakkavatti Sutta, Pāthikavagga Pāḷi].

[Translation]

What, monks, of monk, life?

i.e. Monks! What is the life of a monk?

(c) **Kañca pana sāvakā sakkatvā garuṁ katvā upanissāya viharantīti.** [**kaṁ+ca**].

[Mahāsakuludāyī Sutta, Majjhipaṇṇāsa Pāḷi Text].

[Translation]

To what, disciples, having dedicated, having respected, having based, live? **pana** is meaningless expletive.

i.e. What kind of thing the disciples dedicate, respect and depend on (for support, guidance) when they practically live in the real life situation?

There will be word-form change of "**ṁ**" into "**ñ**" in the original case-ending of the word "**kiṁ**" in such cases as the accusative singular, the dative-genitive plurals and locative singular cases. This is clearly noticeable in the **nominative singular** for neuter gender word, **accusative singular** "**aṁ**", **dative-genitive plural** "**naṁ**" and **locative singular** "**smiṁ**" cases where "**ṁ**" is followed by "**c**" of "**ci**". If the students had firmly-grasped the basic knowledge of the grammar explained in the rule of Sutta 31, there will be no difficulty in understanding such particular word-form changes.

****

DECLENSION OF
KIÑCI-SOMEONE, SOMETHING, WHOEVER, WHATEVER
[**KIṀ+CI**] (M)

Note: Just look at the declined word-forms below carefully. The students will see that everything is very much the same as those shown in the plain "**Kiṁ**" except the appendix "**ci**". So, just remember to add "**ci**" after the declined word-forms of plain *sabbanāma* word "**kiṁ**" as previously shown in three genders. It is indeed quite easy and not a complex one to decline this word-form. Also note that word break-down shown inside the square bracket [ ] for clarification. Remember the rule of Sutta 31. Morphological procedure is also very much the same as in the word-forms of plain **kiṁ** except inserting enclitic-particle **ci**, as an **āgama**-procedure after it by invoking Sutta 404. It is quite simple.

The graduated steps of morphological procedure:

Step **1:** Start the base as **kiṁ**.
Step **2:** Apply nominative singular **si** after **kiṁ**> **kiṁ+si**.
Step **3:** Change **kiṁ** into **ka** by **ca** of 227 or 229> **ka+si**.
Step **4:** Change **si** into **o** by 104> **ka+o**.
Step **5:** Erase the component vowel **a** of **k<u>a</u>** by 83> **k+o**.
Step **6:** Insert **ci**-particle after **ko** as an *āgama*$^{(insertion)}$-procedure by 404> **ko ci**. Done.

For the remaining words, apply necessary case-endings and perform the procedures of morphological changes by using the relevant Suttas as previously shown in plain **kiṁ**.
However, in the last step of *dp, gp* and *ls*-cases after inserting **ci**, when the words should become as (a) **kesaṁci** (b) **kasmiṁci**, carry out the procedure of changing the underlined **ṁ** into **ñ** by Sutta 31 till it becomes complete> **Kesañci, Kasmiñci**.

Kiñci-someone, something, whoever, whatever [**kiṁ+ci**] (M)

(Interrogative Pronouns)

Recite the following word-forms for oral drill:

Special word-form is shown in asterisk (*).

Case	Singular	Plural
Nom	Koci	Keci
Acc	Kiñci, *Kañci *[kiṁ+ci]*	Keci
Ins	Kenaci	Kehici
Dat&Gen	Kassaci	*Kesañci *[kesaṁ+ci]*
Abl	Kasmāci	Kehici
Loc	Kasmiñci *[kasmiṁ+ci]*	Kesuci

Here is how these words are roughly translated according to their cases:

Case	Singular	Plural
Nom	**Koci**-someone or something, whoever, whatever (Masculine).	**Keci**-some people, anyone, anything
Acc	**Kiñci, Kañci**-*to* someone, something	**Keci**-*to* some people, something
Ins	**Kenaci**-*with/ by* someone, something	**Kehici**-*with/ by* some people, something
Dat&Gen	**Kassaci**-*for/ of* someone, something	***Kesañci**-for/ of/ among some people, something
Abl	**Kasmāci**-*from/ due to* someone, something	**Kehici**-*from/ due to* some people, something
Loc	**Kasmiñci**-*in/ at* someone, something	**Kesuci**-*in/ at/ among* some people, something

[Reference Text]

1. mā ca mayaṁ kañci, mā ca amhe koci.

(Cakkavatti-sutta, Pāthika-vagga Pāḷi)

Let us not kill or be killed by anyone!

2. Kañca pana sāvakā sakkatvā garuṁ katvā upanissāya viharantīti. *(Sakuludāyī Sutta, Majjhimapaṇṇāsa Pāḷi Text)*

(See this translation above)

Kiñci-something, anything (N)

The steps of morphological procedure:

Step **1:** Start the base as **kiṁ**.

Step **2:** Apply nominative singular **si** after **kiṁ**> **kiṁ+si**.

Changing **kiṁ** into **ka** is not required as it is unnecessary and redundant.

Step **3:** Delete **si** 220> **kiṁ**

Step **4:** Insert **ci**-particle after **kiṁ** by 404> **kiṁ+ci**.

Step **5:** Change **ṁ** of **kiṁ** into **ñ** by Sutta 31> **Kiñci**. Done.

Note: For the remaining words, apply necessary case-endings and perform the procedures of morphological changes by using the relevant Suttas as previously shown in plain **kiṁ**. In **as**, **dp**, **gp** and **ls**-cases after inserting **ci**, when other necessary morphological functions have been carried out, the procedure of changing **ṁ** into **ñ** by Sutta 31 is required as a final step. Also note that the word **Kiñci** is a word ending in either **nominative singular** or **accusative singular**, hence needs to be translated accordingly based on the context.

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Kiñci	Kānici
Acc	Kiñci	Kānici
Ins	Kenaci	Kehici
	Note: The rest is as in masculine.	

Kāci-someone or something of feminine gender (F)

Kāci-someone or something of feminine gender.

(Interrogative Pronouns)

Usage Example:

(a) **Kāci itthī**-any (indefinite, non-specific) some woman.

(b) **Kāci vedanā**-any (indefinite, non-specific) some feeling.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kāci	Kāyoci
Acc	*Kiñci	Kāyoci
Ins&Abl	Kāyaci	Kāhici
Dat&Gen	Kāyaci, *Kassāci	*Kāsañci *[kāsaṁ+ci]*
Loc	Kāyaci, Kāyañci *[kāyaṁ+ci]*, *Kassañci *[kassaṁ+ci]*	Kāsuci

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Kāci (60, 220, 404)	(np) Kāyoci (404)
(as) Kiñci (31)	(ap) Kāyoci (404)
(is, abs) Kāyaci (60, 111, 404)	(ip, abp) Kāhici (404)
(ds, gs) Kāyaci (60, 111, 404), *Kassāci (60, 179, 62, 66, 404)	(dp, gp) *Kāsañci (60, 168, 404, 31)
(ls) Kāyaci (60, 111, 404), Kāyañci (60, 216, 404, 31), *Kassañci (60, 179, 62, 66, 31)	(lp) Kāsuci (404)

****

LESSON 39

Yaṁ Kiñci-whoever, whatever, all.
(Combination of **ya**, **kiṁ** & **ci**)

Note: Just remember to add one "**ci**" after the declined word-forms of two *sabbanāma* words "**ya**" and "**kiṁ**" as shown before in the three genders of **ya** and **ka**. Morphological procedure is very much the same as shown in **ya** and **kiṁ**. The only different is to start two bases together here. This word too is quite easy and not a complex one as one may think it to be.

THE GRADUATED STEPS OF MORPHOLOGICAL PROCEDURE:
Step **1: ya+kiṁ**.
Step **2:** Apply nominative singular **si** after both **ya** and **kiṁ**> **ya+si+kiṁ+si**.
Step **3:** Change **kiṁ** into **ka** by **ca** of 227 or 229> **ya+si+ka+si**.
Step **4:** Change both **si** into **o** by 104> **ya+o+ka+o**.
Step **5:** Erase the last component vowel **a** of both **ya** and **ka** by 83> **y+o+k+o**.
Step **6:** Insert **ci**-particle by after **yoko** by 404> **yoko ci**. Done.

For the remaining words, apply necessary case-endings and perform the procedures of morphological changes by using the relevant Suttas as previously shown in plain **ya** and plain **kiṁ**.

However, in the last step of **dp, gp** and **ls**-cases after inserting **ci**, when the words should become as (a) **Yesaṁ kesaṁci** (b) **yasmiṁ kasmiṁci**, carry out the procedure of changing underlined **ṁ** into **ñ** by Sutta 31 till all words become complete> **Yesaṁ Kesañci, Yasmiṁ Kasmiñci**.

I.II.PRON.28-42

Yaṁ Kiñci-whoever, whatever, all. (M)

(Relative Pronouns)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Yo Koci	Ye Keci
Acc	Yaṁ Kiñci	Ye Keci
Ins	Yena Kenaci	Yehi Kehici
Dat&Gen	Yassa Kassaci	*Yesaṁ Kesañci
Abl	Yasmā Kasmāci	Yehi Kehici
Loc	Yasmiṁ *Kasmiñci	Yesu Kesuci

Sample translation:

Case	Singular	Plural
Nom	**Yo Koci**-whoever, everyone	**Ye Keci**-all, whoever, whatever
Acc	**Yaṁ Kiñci**-to whomever, to whatever *(of masculine gender)*	**Ye Keci**-to whomever, to whatever *(of masculine gender)*
Ins	**Yena Kenaci**-with/by whoever, with/by whatever *(of masculine gender)*	**Yehi Kehici**-with/by whoever, with/by whatever *(of masculine gender)*

Yaṁ Kiñci (N)

Case	Singular	Plural
Nom	Yaṁ *Kiñci	Yāni Kānici
Acc	Yaṁ *Kiñci	Yāni Kānici
Note: The rest is declined as in masculine word-forms.		

A sample of the graduated morphological steps for nominative singular:

Step **1: ya+kiṁ**.

Step **2:** Apply nominative singular **si** after **ya** and **kiṁ**> **ya+si+kiṁ+si**.

Step **3:** Change **si** after **ya** into **aṁ** by 219> **ya+aṁ+kiṁ+si**.

Step **4:** Erase the component vowel **a** of **ya** by 83> **y+aṁ+kiṁ+si**.

Step **5:** Delete **si** after **kiṁ** by 220> **y+aṁ+kiṁ**.

Step **6:** Insert **ci**-particle after **kiṁ** by 404> **yaṁ kiṁ+ci**.

Step **7:** Change **ṁ** of **kiṁ** into **ñ** by Sutta 31> **Yaṁ Kiñci**.

Yaṁ Kiñci-whoever, whatever, all. (F)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Yā kāci	Yāyo Kāyoci
Acc	Yaṁ *Kiñci	Yāyo Kāyoci
Ins&Abl	Yāya Kāyaci	Yāhi Kāhici
Dat&Gen	Yāya Kāyaci, Yassā Kassāci	Yāsaṁ *Kāsañci
Loc	Yāyaṁ *Kāyañci, Yassaṁ Kassañi	Yāsu Kāsuci

Note: Morphological procedures are the same as those previously shown in plain **ya** and plain **kiṁ** in feminine gender, except changing **ṁ** into **ñ** in *as, dp, gp, ls* cases and inserting **ci**-particle.

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LESSON 40

Sabbanāma-nouns which denote measure (***parimāṇattha***)

Kati-how many, how much? [**ka+ti**]

Usage: All Gender Words, No word-form changes, but **plural only**.
(Interrogative Pronouns)

EXAMPLE:

Kati purisā-how many men? (Masculine gender).
Kati itthiyo-how many women? (Feminine gender).
Kati pupphāni-how many flowers? (Neuter gender).

Recite the following word-forms for oral drill:

Case	Plural
Nom	Kati, Katī
Ins&Abl	Katihi, Katibhi, Katīhi, Katībhi
Dat&Gen	Katinaṁ, Katīnaṁ
Loc	Katisu, Katīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

Base: Kati+yo

(np, ap) Kati (Erase **yo** by 404), Katī (Lengthen **i** into **ī** and erase **yo** by 404)
(ip, abp) Katihi (NSP), Katibhi (99), Katīhi (89), Katībhi (89, 99)
(dp, gp) Katinaṁ (NSP), Katīnaṁ (89)
(lp) Katisu (NSP), Katīsu (89)

Note: Word-forms in both short and long vowel **i**, **ī** are found in the Pāḷi texts. This word has no specific word-form change in all of three genders. Just add the necessary case-endings. It is mostly used as an interrogative, applicable in combination with other nouns of three genders in a sentence.

****

Katipaya-a couple of, a few

(Indefinite Pronouns)

Recite the following declined word-forms for oral drill:

(Masculine, Plural only**)**

Case	**Plural**
Nom&Acc	Katipayā, Katipaye
Ins&Abl	Katipayehi, Katipayebhi
Dat&Gen	Katipayānaṁ
Loc	Katipayesu

Katipaya (**Neuter**, Plural only)

Case	**Plural**
Nom	Katipayāni
Acc	Katipaye
(The rest is similar to Masculine forms)	

Katipaya (**Feminine,** Plural only)

Case	**Plural**
Nom&Acc	Katipayāyo
Ins&Abl	Katipayāhi, Katipayābhi
Dat&Gen	Katipayānaṁ
Loc	Katipayāsu

USAGE EXAMPLES IN THREE GENDERS:

Katipayā manussā-a couple of men, **i.e.** a few men of about two or three. (Masculine gender).
Katipayāni divasāni-a couple of days, **i.e.** a few days. (Neuter gender).
Katipayā rattiyo-a couple of nights, **i.e.** a few nights. (Feminine gender).

Note: Morphological procedure is similar to **purisa**, **citta** and **kaññā** in three genders. There is no significant word-form change except gender-specific, applicable word-forms in some case-endings. This word is used as a pronominal adjective, along with other nouns of three genders in a sentence./.

LESSON 41

Kittaka, Yattaka, Tattaka, Ettaka

(**taka**-suffixed nouns, three genders, **a**-ending, both numbers)

Kittaka-how much (M)

(Interrogative Pronouns)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Kittako	Kittakā
Acc	Kittakaṁ	Kittake
Ins	Kittakena	Kittakehi, Kittakebhi
Dat&Gen	Kittakassa	Kittakānaṁ
Abl	Kittakasmā, Kittakamhā	Kittakehi, Kittakebhi
Loc	Kittakasmiṁ, Kittakamhi	Kittakesu

Kittaka-how much (N)

Case	Singular	Plural
Nom	Kittakaṁ	Kittakā, Kittakāni
Acc	Kittakaṁ	Kittake, Kittakāni
Ins	Kittakena	Kittakehi, Kittakebhi
Note: The rest is declined as in masculine word-forms.		

Kittaka-how much (F)

Case	Singular	Plural
Nom	Kittakā	Kittakāyo
Acc	Kittakaṁ	Kittakā, kittakāyo
Ins&Abl	Kittakāya	Kittakāhi, Kittakābhi
Dat&Gen	Kittakāya	kittakānaṁ
Loc	Kittakāyaṁ	Kittakāsu

Note: Morphological procedure is similar to **purisa**, **citta** and **kaññā**.

Another Special word-form in feminine Gender:

Here is a special, applicable another word-form with an "**i**" instead of "**a**" in all seven cases.

Kittika-how much (F)

(Interrogative Pronouns)

Case	Singular	Plural
Nom	Kitt**i**kā	Kitt**i**kāyo
Acc	Kitt**i**kaṁ	Kitt**i**kā, kitt**i**kāyo....
Note: The rest is declined as in masculine word-forms.		

Try to decline these nouns as shown in **Kittaka**:

Yattaka-whichever measured (mostly used as *adj.*). [**ya**- which, what, whichever+**taka**-measure] *(Relative Pronouns)*
Tattaka-measured that much, of such size (used as *adj.*). [**ta**-that+**taka**-measure] *(Demonstrative Pronouns)*
Ettaka-measured such, thus-measured (used as *adj.*). [**eta**-this+**taka**-measure] *(Demonstrative Pronouns)*

****

Kīvataka$^{(in.)}$**, Yāvataka**$^{(re.)}$**, Tāvataka**$^{(de.)}$

(**īvataka**-suffixed, *sabbanāma*-nouns,
three genders, **a**-ending, both numbers)

Kīvataka, Yāvataka, Tāvataka, are of the same meaning as previous words "**Kittaka**" etc. They are to be similarly declined as **Kittaka** in masculine and neuter gender word-forms, Therefore, masculine and neuter word-forms will not be shown. Only some feminine gender word-forms will be shown as there is slight word-form change in the feminine gender by having an **i** in addition to **ā**.

Kīvatikā-how much (F) *(in.)*

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Kīvatikā	Kīvatikāyo
Acc	Kīvatikaṁ	Kīvatikā, Kīvatikāyo
Ins&Abl	Kīvatikāya	Kīvatikāhi, Kīvatikābhi
Dat&Gen	Kīvatikāya	Kīvatikānaṁ
Loc	Kīvatikāyaṁ	Kīvatikāsu

Note: Morphological procedure is similar to **kaññā**. There is no significant word-form change except slight changes based on the applied case-endings.

Yāvatikā-however many,
as many as (F) *(re.)*

Case	Singular	Plural
Nom	Yāvatikā	Yāvatikāyo
Acc	Yāvatikaṁ	Yāvatikā, Yāvatikāyo
Ins&Abl	Yāvatikāya	Yāvatikāhi, Yāvatikābhi
Dat&Gen	Yāvatikāya	Yāvatikānaṁ
Loc	Yāvatikāyaṁ	Yāvatikāsu

Tāvatikā-just this much, just so much (F) *(de.)*

Case	Singular	Plural
Nom	Tāvatikā	Tāvatikāyo
Acc	Tāvatikaṁ	Tāvatikā, Tāvatikāyo
Ins&Abl	Tāvatikāya	Tāvatikāhi, Tāvatikābhi
Dat&Gen	Tāvatikāya	Tāvatikānaṁ
Loc	Tāvatikāyaṁ	Tāvatikāsu

Note: Please note slight word-form change by having "**i**" and "**ā**" added to the original words and thus it become **Kīvatikā, Yāvatikā** and **Tāvatikā**.

Kīvataka-how much? [**Kiṁ+īvataka**, interrogative]
Yāvataka-whichever measured (as much/ long/ big/ far as) [**ya+vataka**, *adj.*]
Tāvataka-measured that much (just this much, just so much) [**ta+vataka**, *adj.*]

USE OF THE WORD "**KĪVA-**how far?, how much?"

The word "**Kīva**" by itself has no gender or numbers. It is usually used in combination with other measure or quality-descriptive adjective-words such as **dūra**-far or distant, **khuddaka**-small, and **pāpa**-evil and so on. In this case, its combined adjective-word has its own relevant gender and case-endings depending on the contextual meaning or the word it syntactically related to. Its relevant copula or correlative is "**evaṁ**" but sometimes "**ṁ**" is dropped in some usages.

Examples:

Kīva dūro-how far or how distant it is?
Kīva mahanto-how big?
Kīva khuddako-how small?
Kīva mahaddhano-how rich? [**maha**-large+**dhano**-wealth, **mahanta** changed to **maha** per 330]
Kīva ciraṁ-how long?
Kīva kaṭukaṁ dukkhavipākaṁ-how bitter the effect of suffering is? [**kaṭuka**-bitter, **dukkhavipāka**=**dukha**-suffering, **+vipāka**-result]
Kīva pāpo so-how evil he is? [**pāpa**-evil]

EXAMPLES OF HOW "**EVAṀ**-THUS, SUCH" IS USED IN CORRELATION TO "**KĪVA**":

Evaṁ dūro-It is thus far or thus distant.
Evaṁ mahanto-It is big as such.
Evaṁ mahaddhano-he is rich as such.
Evaṁ nāmo-named as such. [**nāma**-name]
Evaṁ gotto-having such a caste. [**gotta**-caste, race]
Evaṁ rūpo-appeared as such. [**rūpa**-form, appearance]

YĀVAKĪVAṀ (A COMBINATION OF **YĀVA** AND **KĪVA**)

When these two words are combined, it means **as long as**, **during the whole time that**. In this usage, its complement word is tāva which means **till that time**.

Example:

1. Negative Statement Sentence

Yāvakīvañca bhikkhave ariyasāvakassa ariyaṁ ñāṇaṁ na uppannaṁ hoti, neva tāva catunnaṁ indriyānaṁ saṇṭhiti hoti. (negative statement, where **yāvakīvaṁ** and **tāva** are paired)

[Translation]

Monks, as long as the noble knowledge of enlightenment has not arisen yet in the noble disciple, till then, four faculties would not have stabilized.

2. Positive Statement Sentence

Yato ca kho bhikkhave ariyasāvakassa ariyaṁ ñāṇaṁ uppannaṁ hoti, atha catunnaṁ indriyānaṁ saṇṭhiti hoti. (positive statement, where **yato** and **atha** are paired)

[Translation]

However, when the noble knowledge of enlightenment has arisen in the noble disciple, then, four faculties would become stabilized. *(Mallika-sutta, Mahāvagga saṁyutta Pāḷi texts)*

Note: The applicable sample word-forms of for **Kittāvatā, Ettāvatā, Yāvatā, Tāvatā** (mostly masculine, **ntu**-ending, both numbers) have been already explained in the *Guṇavā*-group nouns section./.

LESSON 42

Sabbanāma-prefixed compound nouns which denote form (**saṇṭhānattha**)

Kīdisa Kīdisa, Yādisa, Tādisa, etc,

(Three genders, **a**-ending, both numbers)

The followings are a list of *kita'ntogadha* compound nouns with a preceding *Sabbanāma*, expressive of a non-specific form and manner. [kitantogadha=**kita**-a *kita* verb+**antogadha**-hidden inside]

They are structured with the root "**disa**-'to see, to seem like, to appear to be', and prefixed by *sabbanāma* words **kiṁ**, **ya**, **ta**, **ima**, **eta**, **samāna**, **tumha**, **amha** and **añña**. These nouns are also of three variable genders based on the contextual position and the meaning they modify. Please refer to Sutta No. 642, Kaccāyana Pāḷi Grammar, to understand these words.

Kīdisa-what kind of? how is it? what is it like? (M)

If the word signifies masculine gender, it has to be declined as the word "**Purisa**" as shown below:

Case	Singular	Plural
Nom	Kīdiso	Kīdisā
Acc	Kīdisaṁ	Kīdise
Ins	Kīdisena	Kīdisehi, Kīdisebhi
Dat&Gen	Kīdisassa	Kīdisānam
Abl	Kīdisasmā, Kīdisamhā, Kīdisā	Kīdisehi, Kīdisebhi
Loc	Kīdisasmiṁ, Kīdisamhi, Kīdise	Kīdisesu

Kīdisa-what kind of? how is it? what is it like? (N)

If the word signifies neuter gender, it has to be declined as the word "**Citta**" as shown below:

Case	Singular	Plural
Nom	Kīdisaṁ	Kīdisā, Kīdisāni
Acc	Kīdisaṁ	Kīdise, Kīdisāni
Ins	Kīdisena	Kīdisehi-Kīdesebhi

Note: The **ā**, **e** function of Sutta 108 in the ablative singular and locative singular cases, is found to be applicable in these words of masculine and neuter genders.

(a) **Kīdisa**-what kind of? how is it? what is it like? (F)

It is declined as the word "**kaññā**" as shown below:

Case	Singular	Plural
Nom	Kīdisā	Kīdisā, Kīdisāyo
Acc	Kīdisaṁ	Kīdisā, Kīdisāyo
Ins&Abl	Kīdisāya	Kīdisāhi, Kīdisābhi
Dat&Gen	Kīdisāya	Kīdisānaṁ
Loc	Kīdisāyaṁ	Kīdisāsu

(b) **Kīdisī**- what kind of? how is it? what is it like? [**kīdisa+ī**]

(Another **feminine** gender word-form in "**ī**" affix)

This word-form is to be declined like the word "**nadī**" as shown below:

Case	Singular	Plural
Nom	Kīdisī	Kīdisīyo, Kīdisiyo
Acc	Kīdisiṁ	Kīdisī, Kīdisīyo, Kīdisiyo
Ins&Abl	Kīdisiyā	Kīdisīhi, Kīdisībhi
Dat&Gen	Kīdisiyā	Kīdisīnaṁ
Loc	Kīdisiyaṁ	Kīdisīsu

Note: Morphological procedure is very much the same as in **nadī**. Like the word **Kīdisa**, the remaining words such as **Yādisa**, **Tādisa**, **īdisa**, **Etādisa**, **Edisa**, **Sadisa-Sādisa**, **Tumhādisa**, **Amhādisa**, **Mādisa-Mārisa**, **Aññādisa** are similarly declined by being based on three genders.

THE FOLLOWING ARE THE MEANINGS
AND STRUCTURES OF EACH WORD.

Kīdisa-like what, what kind of? [**Kiṁ**-like what, +**disa**-to look, to appear to be]
Yādisa-whichever-like. [**Ya**-like which, +**disa**-to look, to appear to be]
Tādisa-like that, that-like. [**Ta**-like that, +**disa**-to look, to appear to be]
Īdisa-like this, such-like. [**Ima**-like this, +**disa**-to look, to appear to be]
Etādisa, **Edisa**-similar to this or that. [**Eta**-like this, that, +**disa**-to look, to appear to be]
Sadisa-**Sādisa**-the same, similar. [**Samāna**-like the same, +**disa**-to look, to appear to be]
Tumhādisa-like you. [**Tumha**-like you, +**disa**-to look, to appear to be]
Amhādisa, **Mādisa**-like me. [**Amha**-like me, +**disa**-to look, to appear to be]
Aññādisa-like others. [**Añña**-others, +**disa**-to look, to appear to be]

Uses: Except **Kīdisa**, most words are used as adjectives which imply the reflexive reference of resemblance according to the meaning of preceding *sabbanāma*-nouns in each word. **Kīdisa** is used as an interrogative-pronoun playing the role of an adjective.

SIMILAR WORDS

Kīdiso Yādiso ce'va, Tādiso īdiso'pi ca
Etādiso ca ediso, Tumha'mha mādi, sadiso
Saṇṭhānavācakā ime, Abhidheya'tthaliṅgikā.

[Translation]

These words such as **Kīdisa, Yādisa, Tādisa, Īdisa, Etādisa, Edisa, Tumhādisa, Amhādisa, Mādisa** and **Sadisa** are *kita*-nouns, expressive of form (*Saṇṭhānavācaka*) and of contextual gender *(Abhidheya'tthaliṅga).*

Note: Similar words such as "**Aññādisa**" are also assumed included even though not shown in the verse. [**Saṇṭhānavācaka**= **Saṇṭhāna**-appearance, form, +**vācaka**-indicative of].

Kathaṁrūpa, Yathārūpa, Tathārūpa, etc,

(Three genders, **a**-ending, both numbers)

There are other words which are quite similar to **Kīdisa, Yādisa, Tādisa** and **Īdisa** in terms of the meaning and usage. They are structured as a compound noun which use the noun-word "**rūpa**-form" instead of the root "**disa**". Below is a list of such words.

Kathaṁrūpa-of what nature, looks like what. [Similar to **Kīdisa**, used as interrogative]
Yathārūpa-of which nature, of such form, such kind of. [Similar to **Yādisa**, used as *adj.*]
Tathārūpa-of that nature, such kind, of such quality. [Similar to **Tādisa**, *adj.*]
Evaṁrūpa, **Evarūpa**-of such nature, like this. [Similar to **Īdisa**. "**ṁ**" deleted in the second word, *adj.*].
Evaṁnāma-of such name,
Evaṁgotta-of such race. [**gotta**-clan, race, ancestry].

These words signify non-specific form and nature whose meaning is denoted by the preceding *sabbanāma*-words such as: **kathaṁ**-how, **yathā**-in which way or manner, **tathā**-in that way or manner and **evaṁ**-thus, in this way or manner.

Like "**Kīdisa**" etc, These words are of variable gender and can be declined based on their contextual position and the word they modify even though the word "**rūpa**" is basically of neuter gender. Generally as a rule of grammar, most compound nouns used to follow the gender of the last word. However, in the case of these words, it usually follows the contextual meaning and hence of variable gender.

Note: (a) **Kathaṁ** (See Sutta 399)
(b) **Yathā**
(c) **Tathā** (See Sutta 398 about these words)
(d) **Evaṁ** (This word is an indeclinable *nipāta*-particle with its "**ṁ**" intact and sometimes erased).

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LESSON 43

NUMERICAL NOUNS & GENDER

Some numerical nouns, particularly, from **eka** to **catu**, shown in the *Sabbanāma*-noun group, have three genders and **have different word-forms** based on three genders.

All other numeral nouns have three genders and both numbers **but no different word- forms**.

Some numeral nouns such as those **ti**, **ri**, **ṭhi**-ending ones, however, have only **feminine gender and singular number**.

Therefore, it is quite easy to study word-forms of numerical nouns based on their case-ending. All Pāḷi numerical nouns are **shown here in the groups of relevant values** and **grammatical structures**.

1. Nouns of independent value (from 1 to 10)

(Independent means without being multiplied or added)

(1) **Eka**-one	(6) **Cha**-six
(2) **Du, dvi, ubha, ubhaya**-two	(7) **Satta**-seven
(3) **Ti**-three	(8) **Aṭṭha**-eight
(4) **Catu, catura**-four,	(9) **Nava**-nine
(5) **Pañca**-five	(10) **Dasa**-ten.

Note: Most of other numerical nouns are either of added value or multiplied ones but these from one (1) to ten (10) are independent of either addition or multiplication.

2. Nouns of Combined value plus ten (from 11 to 18)

Most of these are indeed **compound nouns** of ten, with incrementally added value placed in the front of ten. It is quite easy to understand the word structures as some brief morphological changes are explained alongside inside the bracket [ ].

(11) **Ekādasa**-eleven [**eka**-one, **+dasa**-ten. Here "**a**" of "**eka**" is lengthened]
(12) **Dvādasa, bārasa**-twelve [**dvi+dasa**. Here, "**dvi**" becomes "**dvā**" or "**bā**" and "**d**" of "**dasa**" becomes "**r**"]
(13) **Terasa**-thirteen [**ti+dasa**. Here, "**i**" of "**ti**" becomes "**e**" and "**d**" of "**dasa**" becomes "**r**"]
(14) **Catuddasa, cuddasa, coddasa**-fourteen [**catu+dasa**. Here, "**catu**" becomes "**cu**" or "**co**" with one more "**d**" added.]
(15) **Pañcadasa, pannarasa, paṇṇarasa**-fifteen [**pañca+dasa**. Here, **pañca** becomes "**panna** or **paṇṇa**" and "**d**" of **dasa** becomes "**r**"]
(16) **Soḷasa, Sorasa**-sixteen [**cha+dasa**. Here, "**cha**" becomes "**so**" and "**d**" of **dasa** becomes "**ḷ**" or "**r**"]
(17) **Sattarasa**-seventeen [**satta+dasa**. Here, "**d**" of **dasa** becomes "**r**".]
(18) **Aṭṭhārasa**-eighteen. [**aṭṭha+dasa**. Here, the last "**a**" of "**aṭṭha**" is lengthened and "**d**" of "**dasa**" becomes "**r**"]

Applicable gender and number:

All the nouns, except **eka**, shown above are **of three genders** but **only the plural number** is applicable.

3. Nouns of Full-value "tens" (from 20 to 100)

Here is the list of some numerical nouns of full-value with "added-tens":

(20) **Vīsa, Visati**-twenty. (sometimes with an added "**ti**" affix)
(30) **Tiṁsa, Tiṁsati**-thirty. (sometimes with an added "**ti**" affix)
(40) **Cattālīsa, Cattārīsa, Tālīsa**-forty.
(50) **Paññāsa, Paṇṇāsa**-fifty.
(60) **Chaṭṭhi, Saṭṭhi**-sixty.
(70) **Sattati, Sattari**-seventy (with a "**ti**" suffix)
(80) **Asīti**-eighty (with a "**ti**")
(90) **Navuti**-ninety (with a "**ti**")
(100) **Sata**-a hundred.

Gender and number (from 20 to 100)**:**
Chaṭṭhi, Saṭṭhi and **those containing "ti"** are of **feminine gender**. **Sata** is of **neuter gender** and **both numbers**. The **rest are of three gender** and **plural**.

4. Nouns of full-value in "multiplied-tens" **(from 1000 to one million - 1.000.000)**

Here is the list of some numerical nouns of full-value of "multiplied-tens":

Sahassa-a thousand.
Dasa sahassa-ten thousands.
Sata-sahassa-a hundred thousand.

There is another term "**lakkha**" (hundred thousand) which is of the same meaning. It is also of neuter gender, both numbers.
Dasa-satasahassa-ten hundred thousands, **i.e.** one million.

Gender and Number: All these nouns which in fact are forms of "**sahassa**" of different values, are of **neuter gender**, both **singular and plural**. These are called "**sahassa**-based nouns" as they are basically structured with "**sahassa**" serving as the the base numerical value.

Below are the list of some numerical nouns
of higher to the highest value:

Koṭi-ten million, one crores.
Pakoṭi-a hundred million.
Koṭipakoṭi-ten billion.
Akkhobhiṇī-thirty billions.
Asaṅkheyya-aeon, infinity (write number 1 then add 140 zeros).

Gender and Number: Except **Asaṅkheyya**, **all these nouns** are of **feminine gender**, **singular only**. The word **Asaṅkheyya is** of **neuter gender**, **both numbers** applicable.
(See Sutta nos. 389, 394, 395 and other relevant Suttas in *Taddhita* Chapter, Kaccāyana Pāḷi Grammar, the English Translation to learn more about these numerical nouns).

5. Nouns short of "one"
(from 19 to a hundred-thousand minus one = 99.999.00)

Note that one preceding word "**ekūna**" is applied in the front, which mean "**short of one, or minus one**". [**ekūna** is to be separated as **eka+ūna**. **eka**=by one, **ūna**-short of". The structural patterns of each word are shown inside the brackets [ ].

(19) **Ekūnavīsa, Ekūnavīsati**-twenty minus one (literal translation), **i.e.** nineteen, [**ekūna+vīsa+ti**]
(29) **Ekūnatiṁsa**-thirty minus one, **i.e.** twenty-nine, [**ekūna+tiṁsa**]
(39) **Ekūnacattālīsa**-forty minus one, **i.e.** thirty-nine, [**ekūna+cattālīsa**]
(49) **Ekūnapaññāsa**-fifty minus one, **i.e.** forty-nine, [**ekūna+paññāsa**]
(59) **Ekūnasaṭṭhi**-sixty minus one, **i.e.** fifty-nine, [**ekūna+saṭṭhi**]
(69) **Ekūnasattati**-seventy minus one, **i.e.** sixty-nine, [**ekūna+satti**]
(79) **Ekūnāsīti**-eighty minus one, **i.e.** seventy-nine, [**ekūna+asīti**]
(89) **Ekūnanavuti**-ninety minus one, **i.e.** eighty-nine, [**ekūna+navuti**]
(99) **Ekūnasata**-a hundred minus one, **i.e.** ninety-nine, [**ekūna+sata**]
(999) **Ekūnasahassa**-a thousand minus one, **i.e.** nine-hundred and ninety-nine, [**ekūna+sahassa**]
(99.999.00) **Ekūnasatasahassa**-a hundred-thousand minus one, **i.e.** ninety-nine thousand, nine hundred and ninety-nine. [**ekūna+satasahassa**]

Gender and Number: The applicable gender and number are as explained before. Those containing "**ti**" and **ekūnasaṭṭhi** are of feminine gender, singular number. Those which contain "**sata** and **sahassa**" are of neuter gender, both numbers. The rest are of three gender, plural. There is no word-form change in all these nouns except case-ending and case-specific minor change.

6. Nouns prefixed with incrementally added value (from 21 to 98)

Over twenty:

(21) **Ekavīsa**-twenty plus one (literal translation), twenty-one, [**eka+vīsa**]
(22) **Dvevīsa, Dvāvīsa, Bāvīsa**-twenty-two, [**dvi+vīsa**. "**Dvi**" changed into "**dve**, **dvā** or **bā**"]
(23) **Tevīsa**-twenty-three, [**ti+vīsa**. "**ti**" and "**te**" are interchangeable and synonyms]
(24) **Catuvīsa-Catubbīsa**-twenty-four, [**catu+vīsa**. "**v**" changed into "**b**" and augmented]
(25) **Pañcavīsa**-twenty-five, [**pañca+vīsa**]
(26) **Chavīsa-Chabbīsa**-twenty-six, [**cha+vīsa**]
(27) **Sattavīsa**-twenty-seven, [**satta+vīsa**]
(28) **Aṭṭhavīsa**-twenty-eight, [**aṭṭha+vīsa**]

Note: The incrementally fixed value is structured as a preceding word, which is shown underlined. All these **vīsa**-based nouns are of plural, three genders. It is also applicable to have a "**ti**' affix after "**visa**". If an affix "**ti**" is used after "**vīsa**" such as **ekavīsati**, **bāvīsati** etc, then it will be of feminine gender, singular.

Over thirty:

(31) **Ekatiṁsa**-thirty-one, [**eka+tiṁsa**]
(32) **Dvattiṁsa**-thirty-two, [**dvi+tiṁsa**. "**dvi**" changes to "**dva**". One "**t**" augmented in most words]
(33) **Tettiṁsa**-thirty-three, [**ti+tiṁsa**. "**ti**" changes to "**te**" and one "**t**" augmented]
(34) **Catuttiṁsa**-thirty-four, [**catu+tiṁsa**]
(35) **Pañcattiṁsa**-thirty-five, [**pañca+tiṁsa**]
(36) **Chattiṁsa**-thirty-six, [**cha+tiṁsa**]
(37) **Sattattiṁsa**-thirty-seven, [**satta+tiṁsa**]
(38) **Aṭṭhatiṁsa**-thirty-eight, [**aṭṭha+tiṁsa**]

All these **tiṁsa**-based nouns are of plural, three genders.

Over forty:

(41) **Ekacattālīsa**-forty-one, [**eka+cattālīsa**]
(42) **Dvecattālīsa, Dvācattālīsa**-forty-two, [**dvi+cattālīsa**]
(43) **Ticattālīsa, tecattālīsa**-forty-three, [**ti+cattālīsa**]
(44) **Catucattālisa**-forty-four, [**catu+cattālīsa**]
(45) **Pañcacattālisa**-forty-five, [**pañca+cattālīsa**]
(46) **Chacattālisa**-forty-six, [**cha+cattālīsa**]
(47) **Sattacattālisa**-forty-seven, [**satta+cattālīsa**]
(48) **Aṭṭhacattālisa**-forty-eight, [**aṭṭha+cattālīsa**]

Note: All these **cattālīsa**-based nouns are of plural, three genders.

Over fifty:

(51) **Ekapaññāsa**-fifty-one, [**eka+paññāsa**]
(52) **Dvepaññāsa**-fifty-two, [**dvi+paññāsa**]
(53) **Tepaññāsa**-fifty-three, [**ti+paññāsa**]
(54) **Catupaññāsa**-fifty-four, [**catu+paññāsa**]
(55) **Pañcapaññāsa**-fifty-five, [**pañca+paññāsa**]
(56) **Chapaññāsa**-fifty-six, [**cha+paññāsa**]
(57) **Sattapaññāsa**-fifty-seven, [**satta+paññāsa**]
(58) **Aṭṭhapaññāsa**-fifty-eight, [**aṭṭha+paññāsa**]

All these **paññāsa**-based nouns are of plural, three genders.

Note: paññāsa, paṇṇāsa, pannāsa, all refer to fifty even though they look a bit different due to different morphological procedure of changing "**pañca**" into such word-forms as **paññāsa, paṇṇāsa, pannāsa**.

Over sixty:

(61) **Ekasaṭṭhi**-sixty-one, [**eka+saṭṭhi**]
(62) **Dvāsaṭṭhi**-sixty-two, [**dvi+saṭṭhi**]
(63) **Tesaṭṭhi**-sixty-three, [**ti+saṭṭhi**]
(64) **Catusaṭṭhi**-sixty-four, [**catu+saṭṭhi**]
(65) **Pañcasaṭṭhi**-sixty-five, [**pañca+saṭṭhi**]
(66) **Chasaṭṭhi**-sixty-six, [**cha+saṭṭhi**]
(67) **Sattasaṭṭhi**-sixty-seven, [**satta+saṭṭhi**]
(68) **Aṭṭhasaṭṭhi**-sixty-eight, [**aṭṭha+saṭṭhi**]

Note: As these nouns are **saṭṭhi**-based, all are of feminine gender, both singular and plural. It is similarly declined as "**ratti**", but irregular word-forms of **ratti** are not applicable.

Over seventy:

(71) **Ekasattati**-seventy-one, [**eka+sattati**]
(72) **Dvāsattati**-seventy-two, [**dvi+sattati**]
(73) **Tesattati**-seventy-three, [**ti+sattati**]
(74) **Catusattati**-seventy-four, [**catu+sattati**]
(75) **Pañcasattati**-seventy-five, [**pañca+sattati**]
(76) **Chasattati**-seventy-six, [**cha+sattati**]
(77) **Sattasattati**-seventy-seven, [**satta+sattati**]
(78) **Aṭṭhasattati**-seventy-eight, [**aṭṭha+sattati**]

Note: As these nouns are **sattati**-based words, all are of feminine gender, singular.

Over eighty:

(81) **Ekāsīti**-eighty-one, [**eka+asīti**. the initial "**a**" of "**asīti**" is lengthened]
(82) **Dvāsīti**-eighty-two, [**dvi+asīti**]
(83) **Teasīti**-eighty-three, [**ti+asīti**. In case a Sandhi-function is applied, "**Tyāsīti**" is also possible after changing **e** of **te** into **y** and initial **a** lengthened]
(84) **Caturāsīti**-eighty-four, [**catu+asīti**. "**catu** & **catura**" are synonymous]
(85) **Pañcāsīti**-eighty-five, [**pañca+asīti**]
(86) **Chāsīti**-eighty-six, [**cha+asīti**]
(87) **Sattāsīti**-eighty-seven, [**satta+asīti**]
(88) **Aṭṭhāsīti**-eighty-eight, [**aṭṭha+asīti**]

Note: The word "**asīti**" is a vowel-initial word. Therefore, it has to be combined into a Sandhi with certain preceding words. Sometimes, any usage without Sandhi such as "**dve asīti, pañca asīti**" and so on are possible. As these nouns are **asīti**-based words, all are of feminine gender, singular.

Over ninety:

(91) **Ekanavuti**-ninety-one, [**eka+navuti**]
(92) **Dvānavuti**-ninety-two, [**dvi+navuti**]
(93) **Tenavuti**-ninety-three, [**ti+navuti**]
(94) **Catunavuti**-ninety-four, [**catu+navuti**]
(95) **Pañcanavuti**-ninety-five, [**pañca+navuti**]
(96) **Chanavuti**-ninety-six, [**cha+navuti**]
(97) **Sattanavuti**-ninety-seven, [**satta+navuti**]
(98) **Aṭṭhanavuti**-ninety-eight, [**aṭṭha+navuti**]

Note: As these nouns are **navuti**-based words, all are of feminine gender, singular but plural is also found to be applicable.

7. Nouns Over a Hundred (from 101 to 110)

Note: The exceeding value and the word **adhika**-meaning "in excess of, more, extra " are placed in the front of "**sata**". Also note that as the word "**adhika**" is a vowel-initial word, it is therefore combined in a Sandhi thus causing the words to be structured as "**Ekādhikaṁ sataṁ**" etc. Any usage such as "**Ekādhika sata**" and so on are also permissible when referring to as a statement without particular case-ending (*vibhatti*) being attached.

(101) **Ekādhikaṁ sataṁ**-a hundred in excess of one, **i.e.** 101. [**eka+adhika**-excess, more, extra **+sata**]
(102) **Dvādhikaṁ sataṁ**-a hundred in excess of two, **i.e.** 102. [**dvi+adhika+sata**]
(103) **Tyādhikaṁ sataṁ**-a hundred in excess of three, **i.e.** 103. [**ti+adhika+sata**]
(104) **Caturādhikaṁ sataṁ**-a hundred in excess of four, **i.e.** 104. [**catura+adhika+sata**]
(105) **Pañcādhikaṁ sataṁ**-a hundred in excess of five, **i.e.** 105. [**pañca+adhika+sata**]
(106) **Chādhikaṁ sataṁ**-a hundred in excess of six, **i.e.** 106. [**cha+adhika+sata**]
(107) **Sattādhikaṁ sataṁ**-a hundred in excess of seven, **i.e.** 107. [**satta+adhika+sata**]
(108) **Aṭṭhādhikaṁ sataṁ**-a hundred in excess of eight, **i.e.** 108. [**aṭṭha+adhika+sata**]
(109) **Navādhikaṁ sataṁ**-a hundred in excess of nine, **i.e.** 109. [**nava+adhika+sata**]
(110) **Dasādhikaṁ sataṁ**-a hundred in excess of ten, **i.e.** 110. [**dasa+adhika+sata**],
(110s) [plural case] **Dasādhikāni satāni**-a hundred in excess of ten, **i.e.** 110s. [**dasa+adhika+yo, sata+yo**]

Note: These are only sample expressions which one can write other nouns such as 111 etc in the same way as these shown here **by prefixing the excess value and adhika** together in the front.

However, when referring to the quantitative number of certain hundreds such as two hundreds or three hundreds etc; the applicable example of the word should be in neuter gender, plural, such as "**dve satāni** (200), **tīṇi satāni** (300), **cattāri satāni** (400), **pañca satāni** (500)" and so on. These are actually separate words, not in compound-noun structure. See the reference texts shown.

8. General Rules regarding gender and number

8.1. **Ti**-suffixed nouns such as **Vīsati, Tiṁsati, Sattati, Asīti, Navuti,** including the words **Chaṭṭhi, Saṭṭhi, Koṭi, Pakoṭi, Koṭipakoṭi** and **Akkhobhiṇi** are of feminine gender, singular number but plural is also found to be applicable in the wider area of Pāḷi texts.

8.2. From **Sata** to **Asaṅkheyya** are of neuter gender. Both singular and plural numbers are applicable but some scholars assume as being neuter and singular only.

8.3. Majority of all the remaining ones are of all genders according to the contextual meaning, both numbers.

[Reference Texts]

1. **Cattāri'māni bhikkhave kappassa Asaṅkheyyāni** *(Kappa Sutta, Aṅguttaranikāya, Catukka Nipāta Text.* Here, the word "Asaṅkheyyāni" is of neuter, plural).
   Monks, an eon contains four uncountable periods.

2. **Na me attho sahassehi, satehi navutīhi vā** *(Kāma-jātaka Pāḷi, Dvādasaka Nipāta.* Here, the words "**sahassehi, satehi**" are of neuter gender, plural while the word "**navutīhi**" is of feminine gender, plural).
   There is no benefit to me with a thousand, with a hundred, or with ten thousand.

3. **Satādī asaṅkheyyantā, napuṁsakā dvivācakā**
   (Visuddhārāma Sutta'tthadipanī)
   Translation:
   The word **sata** up to **Asaṅkheyya** usually are of the neuter gender and of both numbers. (Pāḷi scholar Visuddhārāma Sayādaw, Mandalay, Myanmar).

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LESSON 44

Declension of Cardinal Nouns

Eka-one

There are FOUR meanings of the word "**eka**":
1. the numerical value "one",
2. being peerless and matchless,
3. being alone, unaccompanied,
4. some, other people.

Gender and Number

When it denotes one of **first three** meanings, it is usually singular, of three genders.

When it denotes the **fourth** meaning, it is of three genders and both singular and plural numbers are applicable.

An "**ā**" affix is necessary in case of feminine gender. No other particular affix is necessary for the masculine and neuter genders except an "**a**" in its crude-form "**eka**". As most of the *Sabbanāma*-nouns listed here end in "**a**", it is quite easy and simple to decline their word-forms by following the patterns as shown in "**purisa**, **Citta** and **Kaññā**". Morphological procedure is also simple and easy as it is the same as **purisa, citta** and **kaññā** in three genders.

Eka-the one, peerless, alone,
(Masculine, Singular only)

Recite the following declined word-forms for oral drill:

Case	Singular
Nom	Eko
Acc	Ekaṁ
Ins	Ekena
Dat&Gen	Ekassa
Abl	Ekasmā, Ekamhā
Loc	Ekasmiṁ, Ekamhi

Eka-the one, peerless, alone
(Neuter, Singular)

Case	Singular
Nom&Acc	Ekaṁ
Ins	Ekena
	Note: It is all similar to masculine gender word-forms.

Ekā-the one, peerless, alone
(Feminine, Singular, in "**ā**" affix)

Case	Singular
Nom	Ekā
Acc	Ekaṁ
Ins&Abl	Ekāya
Dat&Gen	Ekāya, Ekissā
Loc	Ekāyaṁ, Ekissaṁ

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Eka-some (something/someone)
(**Masculine**, Plural)

Note: Please carefully note that this "**eka**" has plural number as it means some.
Recite the following declined word-forms for oral drill:

Case	Plural
Nom	Eke
Acc	Eke
Ins&Abl	Ekehi, Ekebhi
Dat&Gen	Ekesaṁ, Ekesānaṁ
Loc	Ekesu

Eka-some (something/someone)

(Neuter, Plural)

Case	Plural
Nom	Ekāni
Acc	Ekāni
	The rest are as in masculine forms of "**eka**".

Eka-some (something/someone)

(Feminine, Plural, in "**ā**" affix)

Case	Plural
Nom	Ekāyo
Acc	Ekā, Ekāyo
Ins&Abl	Ekāhi, Ekābhi
Dat&Gen	Ekāsaṁ, Ekāsānaṁ
Loc	Ekāsu

****

Ekacca-some, others

This word is similar to the word "**eka**" but with different meaning. It means "some". The word "**ekacca**" is found widely used in the canonical texts. It belongs to three genders and both singular and plural numbers are applicable. An affix "**ā**" is to be added after it when it denotes feminine gender. Word-forms are to be declined as shown in sabba in three genders.

Ekacciya, Ekatiya-some, others

Also, **"ekacciya"** and **"ekatiya"** are sometimes found in the scriptural texts which are similar to "**ekacca**" in terms of meaning and applicable gender and numbers. [**Ekacciya=ekacca+iya, Ekatiya=eka+tā+iya**, double suffix. Both **iya** and **tā** suffixes are expletive without meaning which is grammatically called **svattha** or **sakattha** as **tā**-suffix found in the word **devatā**-celestial being.]

There are also other words such as **"appe'kacca, appeka"** which are synonymous with "**ekacca**". They have somewhat different meaning which really means "quite a few". It is as a matter of fact a combination of "**appa**" and "**ekacca, eka**". Like **ekacca**. They belong to three genders and have both numbers.

An affix "**ā**" should be added after "**ekacca**" or "**appekacca**" when they denote feminine gender. It should be declined in the same way as in "**Kiṁ**" of feminine gender. No "**ī**" or "**inī**" affixes are applicable after *sabbanāma* nouns.

Ekacca-some (M)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Ekacco	Ekacce
Acc	Ekaccaṁ	Ekacce
Ins	Ekaccena	Ekaccehi, Ekaccebhi
Dat&Gen	Ekaccassa	Ekaccānaṁ, Ekaccesaṁ, Ekaccesānaṁ
Abl	Ekaccasmā, Ekaccamhā	Ekaccehi, Ekaccebhi
Loc	Ekaccasmiṁ, Ekaccamhi	Ekaccesu

Ekacca (N)

Case	Singular	Plural
Nom	Ekaccaṁ	Ekaccāni
Acc	Ekaccaṁ	Ekaccāni
Note: The rest is declined as in masculine word-forms.		

Ekacca (F)

Case	Singular	Plural
Nom	Ekaccā	Ekaccā, Ekaccāyo
Acc	Ekaccaṁ	Ekaccā, Ekaccāyo
Ins& Abl	Ekaccāya	Ekaccāhi, Ekaccābhi
Dat&Gen	Ekaccāya, Ekaccissā	Ekaccāsaṁ, Ekaccāsānaṁ
Loc	Ekaccāyaṁ, Ekaccissaṁ	Ekaccāsu

Note: Morphological procedure for all word-forms in three genders is also easy as it is similar to morphological procedures of word-forms shown in the previous sections such as **sabba**.

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I.II.NUM.43-49

Ka-suffixed Numerical Nouns

Ekaka (**eka+ka**, being alone, oneself)

There is one more word which is a bit similar to "**eka**". It is "**eka**" with one "**ka**" suffixed after it. This suffix is a mere expletive without any specific meaning. It also means "being alone, unaccompanied, by oneself". It is also of **singular number** and **three genders**.

In case it signifies a feminine gender, it is found to be structured as "**ekikā, ekākī, ekākinī**". Of these three words,

(1) **ekikā** should be declined as in **kaññā**.

(2) **ekākī** is declined like **nadī**.

(3) **ekākinī** is declined like **gahapatānī** respectively but **in singular numbers only**.

- **(a) ekikā** [**eka+ā** with an inserted "**i**"]
- **(b) ekākī** [**ekaka+ā+ī** affixes]
- **(c) ekākinī** [**ekaka+ā** with an "**inī**" affix]

Ka-affix after other Numerical Nouns:

This **ka**-affix can also be applied after other numeral nouns. In this case, it signifies "**samūha'ttha**" which means "a group of things having similar numerical value". For the words in this affix with such meaning, it is usually of **neuter gender**, **both numbers**. It should be similarly declined as in "**Citta**". Please pay attention to the fact that it has to have the affix "**ka**" augmented after **catu** and **cha** as **Catukka** and **Chakka**.

Below are examples without case-ending:

Dvika-group of twos,
Tika-group of threes,
Catukka-group of fours,
Pañcaka-group of fives,
Chakka-group of sixes,
Sattaka-group of sevens,
Aṭṭhaka-group of eights,

Below are examples without case-ending: *(cont.)*
Navaka-group of nines,
Dasaka-group of tens,
Ekādasaka-group of elevens,
Dvādasaka-group of twelves,
Terasaka-group of thirteens,
Cuddasaka-group of fourteens,
Paṇṇarasaka-group of fifteens,
Soḷasaka-group of sixteens and so on.

Here are examples with case-ending "aṁ"
(nominative, singular) which signify neuter gender:

Dvikaṁ-group of twos,
Tikaṁ-group of threes,
Catukkaṁ-group of fours,
Pañcakaṁ-group of fives,
Chakkaṁ-group of sixes,
Sattakaṁ-group of sevens,
Aṭṭhakaṁ-group of eights,
Navakaṁ-group of nines,
Dasakaṁ-group of tens,
Ekādasakaṁ-group of elevens,
Dvādasakaṁ-group of twelves,
Terasakaṁ-group of thirteens,
Cuddasakaṁ-group of fourteens,
Paṇṇarasakaṁ-group of fifteens,
Soḷasakaṁ-group of sixteens and so on.

Note: This "**ka**" can also be affixed after some *sabbanāma* nouns such as **sabba, ya, amu** and other nouns too. See Sutta No. 178, Kaccāyana Pāḷi Grammar.

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I.II.NUM.43-49

LESSON 45

Numerical Nouns which mean "**two**"

There are four words which denote ' two'. They are:
Dvi, **Dvaya**, **Ubha**, and **Ubhaya**.

Of these four words, **Dvi** and **Ubha** are strictly **plural, three genders** but no specific word-form change in all genders except some applied, undeleted case-endings. Below are the applicable word-forms in the plural number.

Dvi-two.

(Three genders, **plural only**)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Plural
Nom&Acc	Dve, *Duve
Ins&Abl	Dvīhi, Dvībhi
Dat&Gen	Dvinnaṁ, *Duvinnaṁ, *Ubhayesaṁ
Loc	Dvīsu, Duvesu

Base: **dvi**+apply the relevant plural case-ending.

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Dve (132), Duve (by "**ca**" of 132)
(ip, abp) Dvīhi (89), Dvībhi (89, 99)
(dp, gp) Dvinnaṁ (67), Duvinnaṁ (by "**ca**" of 132, 86, 83), Ubhayesaṁ (Change "**dvi**" to "**ubhaya**" by "**ca**" of 132, 168, 102)
(lp) Dvīsu (89), Duvesu (Change "**dvi**" into "**duve**" by 404).

[Reference Texts]

Mahāvuttinā sumhi <u>duve</u> hoti *(Niruttidīpanī).*
In the Mahāvutti, 'sumhi' has <u>two</u> (forms).
Cakkāni pādesu <u>duvesu</u> vindati *(Lakkhaṇa-sutta, Pāthikavagga Pāḷi).*
Wheels <u>on</u> his <u>two feet</u> are found.

I.II.NUM.43-49

Ubha-two, both

(Three genders, plural only)

Recite the following declined word-forms for oral drill:

Case	Plural
Nom&Acc	Ubho, Ubhe
Ins&Abl	Ubhohi, Ubhobhi, Ubhehi, Ubhebhi
Dat&Gen	Ubhinnaṁ
Loc	Ubhosu, Ubhesu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Ubho (Change **yo** into **o** by "**tu**" of 205), Ubhe (164),
(ip, abp) Ubhohi (Change "**a**" into "**o**" by 404), Ubhobhi (Change "**a**" into "**o**" by 404, 99), Ubhehi (101), Ubhebhi (101, 99),
(dp, gp) Ubhinnaṁ (86, 83),
(lp) Ubhosu (Change "**a**" into "**o**" by 404), Ubhesu (101)

[Reference Texts]

Ubha-saddo dvi-saddapariyāyo.

Sadā bahuvacanantova.

[Translation]

This **ubha** is the same as **dvi** which ends in plural always.

- "Ubha+yo"tī'dha "tato yona'motū"ti ettha <u>tu</u>ggahaṇena kvaci yona'mokāro. *(Rūpasiddhi, 226)*

- Suhisu "tesu vuddhī"ti ādinā kvaci ekārasso'kāro *(Rūpasiddhi, 226)*

Dvaya-a group of two, couple.
Taya-group of three, triple.
(**Neuter** gender, **a**-ending, **both numbers**)

There are three numerical nouns with an "**aya**" affix. They are **ubhaya, dvaya** and **taya**. According to Sutta 49, **Ṇādi**-chapter, Moggallāna Pāḷi Grammar, it is said to signify "**aṁsa'ttha**-portion" while according to *Padarūpasiddhi*, it is stated to signify **samūhattha**, meaning "a group of". [**aṁsa'ttha=aṁsa**-portion, +**attha**-meaning]

Unlike "**Dvi** and **Ubha**", "**Dvaya**" has two applicable numbers. In light of the word "**Dvaya**" being used in both numbers in broader areas of the Pāḷi texts, it is assumed that "**Taya**" too should be of two applicable numbers. See the applicable word-forms shown declined below in the order of case-endings.

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Dvayaṁ	Dvayāni
Acc	Dvayaṁ	Dvaye, Dvayāni
Ins	Dvayena	Dvayehi, Dvayebhi
Dat&Gen	Dvayassa	Dvayānaṁ
Abl	Dvayasmā, Dvayamhā	Dvayehi, Dvayebhi
Loc	Dvayasmiṁ, Dvayamhi	Dvayesu

Base: dvaya+si (Morphological procedure is quite similar to **Citta**)

[Reference Texts]

(a) **Ta'daminā̃pe'taṁ pariyāyena <u>dvaya</u>ṁ hoti.**

(Pariyāya Sutta, Bojjaṅga Saṁyatta Pāḷi)

It is because of this Dhamma that there is a twofold.

(b) **Cakkhurūpā'dīni <u>dvayāni</u> paṭicca cakkhusamphassā'dayo vuttā.**

(Bālapaṇḍita Sutta, Nidāna Saṁyutta aṭṭhakathā)

Due to the pair of eye and form, the arising of eye-contact has been spoken.

Ubhaya-two, both

(Neuter Gender)

(Both singular and plural are applicable)

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Ubhayaṁ	Ubhayāni
Acc	Ubhayaṁ	Ubhayāni
Ins	Ubhayena	Ubhayehi, Ubhayebhi
Dat&Gen	Ubhayassa	*Ubhayesaṁ, *Ubhayesānaṁ
Abl	Ubhayasmā, Ubhayamhā	Ubhayehi, Ubhayebhi
Loc	Ubhayasmiṁ, Ubhayamhi	Ubhayesu

Base: Ubhaya+case-ending

(Morphological procedure is quite similar to **Citta**)

(ns) Ubhayaṁ	(np) Ubhayāni,
(dp, gp) *Ubhayesaṁ (168, 102), *Ubhayesānaṁ (168, 102)	

[Reference Texts]

(a) **<u>Ubhaya</u>ṁ na sameti** *(Bhīmasena-jātaka Pāḷi, Ekakanipāta)*
These <u>two</u> things are not compatible.

(b) **<u>Ubhayena</u> vata maṁ so bhagavā atthena anukampi.**
(Doṇapāka Sutta, Sagāthāvagga Saṁyutta Pāḷi).
Indeed, the Blessed One has sympathy for the benefit of <u>both</u> for me.

(c) **<u>Ubhayāni</u> kho pana'ssa pātimokkhāni vitthārena svā'gatāni honti.** *(Dutiya-vinayadhara Sutta, Sattakanipāta, Aṅguttaranikāya Pāḷi).*
For him, <u>both</u> monastic codes have been well passed down (were well transmitted) in detail.

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LESSON 46

Ti-three (Three genders, plural only)

Note: Unlike other numerical nouns, the numeral nouns "**ti**" and "**catu**" have **gender-specific special word-forms based on three genders**. Therefore, they are shown together in one lesson. Please refer to Suttas.133 & 90 Kaccāyana Pāḷi Grammar, English Translation, to understand gender-specific different word forms of "**ti**" and "**catu**" in the nominative, accusative, dative and genitive case-endings based on gender.

Ti-three (M)

Recite the following word-forms for oral drill:
Note: Special word-forms are shown in asterisk (*).

Case	Plural
Nom&Acc	*Tayo
Ins&Abl	Tīhi, Tībhi
Dat&Gen	*Tiṇṇaṁ, *Tiṇṇannaṁ
Loc	Tīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Tayo (133)
(ip, abp) Tīhi (89), Tībhi (89, 99)
(dp, gp) Tiṇṇaṁ (87, or 67, change "**nn**" to "**ṇṇ**" by **ca** of 20). Tiṇṇannaṁ (87)
(lp) Tīsu (89)

Note: the second one is *ta-bye-gan Sayadaw's* method.

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Ti-three (N)

Case	Plural
Nom&Acc	*Tīṇi
	Note: The rest is to be declined like masculine word-forms of "**Ti**".

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Tīṇi (133)

Ti-three (F)

Recite the following word-forms for oral drill:

Case	Plural
Nom&Acc	*Tisso
Ins&Abl	Tīhi, Tībhi
Dat&Gen	*Tissannaṁ
Loc	Tīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Tisso (133).
(dp, gp) Tissannaṁ (Insert **ssa** & **n** in front of **naṁ** by "**ca**" of 67).

****

Catu-four (M)

(Three genders, plural only)

Recite the following word-forms for oral drill:

Note: Special word-forms are shown in asterisk (*).

Case	Plural
Nom&Acc	*Cattāro, *Caturo[1]
Ins&Abl	Catūhi, Catūbhi, *Catubbhi
Dat&Gen	Catunnaṁ
Loc	Catūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Cattāro (133), Caturo (Change **u** into **ura** by **ca** of 78, change **yo** into **o** by **tu** of 205)
(ip, abp) Catūhi (89), Catūbhi (89, 99), Catubbhi (99, 29)
(dp, gp) Catunnaṁ (67)
(lp) Catūsu (89)

Catu-four (N)

Case	Plural
Nom&Acc	*Cattāri
Ins&Abl	Catūhi, Catūbhi, *Catubbhi
	Note: The remaining cases are similar to the preceding masculine word-forms. Morphological procedures are also similar.

[1] There are two meanings for this word. When it means "four", it is a numeral noun, of masculine gender, plural. It also means 'a beautiful woman of good manners and artistic skill'. It is of feminine gender for this second meaning and declined like **kaññā** such as **caturā, caturāyo** and so on.

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SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Cattāri (133)

Catu-four (F)

Case	**Plural**
Nom&Acc	*Catasso
Ins&Abl	Catūhi, Catūbhi, Catubbhi
Dat&Gen	*Catassannaṁ
Loc	Catūsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Catasso (133)
(dp, gp) Catassannaṁ (Insert "**ssan**" by "**ca**" of 67, change component vowel "**u**" of "**catu**" into "**a**" by 404).

****

LESSON 47

Pañca-five (M, N, F)

Three genders, Plural only.

Note: There are no more gender-specific special word-forms from **pañca** to most numerical nouns except case-endings and a few case-specific word-form change based on the case. It is quite easy to note and learn these nouns.

Recite the following word-forms for oral drill:

Case	Plural
Nom& Acc	Pañca
Ins&Abl	Pañcahi
Dat&Gen	Pañcannaṁ
Loc	Pañcasu

SMP [**S**uttas for **M**orphological **P**rocedure]

(np, ap) Pañca (134)
(ip, abp) Pañcahi (90)
(dp, gp) Pañcannaṁ (90, 67)
(lp) Pañcasu (90)

Note: Most word-forms from **Pañca**, to **Cha**, **Satta**, **Aṭṭha**, **Nava**, **Dasa**, **Ekādasa**, **Dvādasa** up to **Aṭṭhapaṇṇāsa** are of plural, three genders. They are to be similarly declined as **Pañca** without any significant changes of word-forms except adding some case-endings in ip, dp, gp, abp and lp cases. It is therefore quite simple and easy to learn. Also, they can be used with any corresponding modified word of three genders.

****

Saṭṭhi-sixty

(Feminine gender, both numbers)

Below are the example word-forms of **saṭṭhi** and all **saṭṭhi**-based nouns. All are of feminine gender, both numbers.

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Saṭṭhi	Saṭṭhiyo
Acc	Saṭṭhiṁ	Saṭṭhiyo
Ins&Abl	Saṭṭhiyā	Saṭṭhīhi-Saṭṭhībhi
Dat&Gen	Saṭṭhiyā	Saṭṭhīnaṁ
Loc	Saṭṭhiyaṁ	Saṭṭhīsu

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Saṭṭhi (220)	(np) saṭṭhiyo (NSP)
(as) Saṭṭhiṁ (59, 82)	(ap) saṭṭhiyo (NSP)
(is, abs) Saṭṭhiyā (59, 112)	(ip, abp) saṭṭhīhi (89), saṭṭhībhi (89, 99)
(ds, gs) saṭṭhiyā (59, 112)	(dp, gp) saṭṭhīnaṁ (89)
(ls) Saṭṭhiyaṁ (59, 216)	(lp) saṭṭhīsu (89)

Note: ekūnasaṭṭhi (fifty-nine) is similarly declined.
The following are Pāḷi texts which show the plural usage of the word "**saṭṭhi**":

Cattāri saṭṭhiyo itthīnaṁ, dve saṭṭhiyo purisānanti cha saṭṭhiyo.

[Mahāvaggaṭṭhakaṭhā Commentary, Vipassīsamaññā vaṇṇanā]

Sixty (60) people include '40 women, and 20 men'.

****

TI-SUFFIXED NUMERICAL NOUNS

Numeral nouns ending in "**ti**" affix such as:
Vīsati-twenty,
Sattati-seventy,
Asīti-eighty and
Navuti-ninety are of feminine gender, singular only.

Vīsati-twenty

(Feminine gender, Singular)

Case	Singular
Nom	Vīsati
Acc	Vīsatiṁ
Ins, Dat, Gen&Abl	Vīsatiyā
Loc	Vīsatiyaṁ

SMP [**S**uttas for **M**orphological **P**rocedure]

(ns) Vīsati (220)
(as) Vīsatiṁ (59, 82)
(is, ds, gs, abs) Vīsatiyā (59, 112)
(ls) Vīsatiyaṁ (59, 216)

Note:

Sattati (seventy),

Asīti (eighty),

Navuti (ninety) are to be declined similarly.

In the distributive expression of the same numerical value, such as

"**dve vīsatiyo**-two twenties",

"**Dve satāni**-two hundreds" etc,

plural number is also found to be applicable.

****

LESSON 48

A hundred and upward Numerical nouns

"**Sata**, **Sahassa**, **Asaṅkheyya**" usually belong to neuter gender and both numbers while **Koṭi**, **Pakoṭi**, **Koṭi-pakoṭi** and **Akkhobhiṇī** are of feminine gender, singular. The following are sample word-forms of "**Sata** & **Asaṅkheyya**" shown in both numbers.

Sata-hundred

(Neuter gender, **a**-ending, Both Numbers)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Sataṁ	Satāni
Acc	Sataṁ	Sate, Satāni
Ins	Satena	Satehi, Satebhi
Dat&Gen	Satassa	Satānaṁ
Abl	Satasmā, Satamhā	Satehi, Satebhi
Loc	Satasmiṁ, Satamhi	Satesu

Note: Sahassa is also similar to **sata**. It should be similarly inflected. The necessary morphological procedures are as shown in the word **Citta**.

Asaṅkheyya-infinity

(Neuter gender, **a**-ending, Both Numbers)

Recite the following declined word-forms for oral drill:

Case	Singular	Plural
Nom	Asaṅkheyyṁ	Asaṅkheyyāni
Acc	Asaṅkheyyaṁ	Asaṅkheyye, Asaṅkheyyāni
Ins	Asaṅkheyyena	Asaṅkheyyehi, Asaṅkheyyebhi
Dat&Gen	Asaṅkheyyassa	Asaṅkheyyānaṁ
Abl	Asaṅkheyyasmā, Asaṅkheyyamhā	Asaṅkheyyehi, Asaṅkheyyebhi
Loc	Asaṅkheyyasmiṁ, Asaṅkheyyamhi	Asaṅkheyyesu

Note: Some scholars assume that these words are of neuter gender and singular. But it is found that plural numbers are also found to be applicable in the major Pāḷi texts. Morphological procedures are as shown in the word **Citta**.

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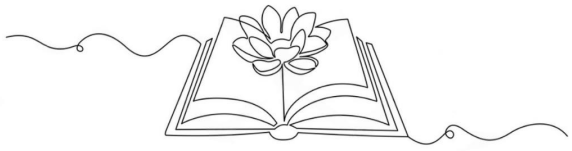

LESSON 49

1. THE ORDINAL NOUNS

The Ordinal nouns suffixed with certain affixes which are expressive of the **sequential numerical order** such as "**tiya, ma, ttha, ṭṭha, ima**" have three genders and two numbers.

Shown below are examples of those numerical nouns having such affixes. They are usually of three genders based on their ending. For masculine gender nouns, it should be similarly declined as "**Purisa**". For neuter gender nouns, it should be declined as in "Citta". Declension for feminine gender word-forms are to be based on their ending vowels. The structural make-up of the words are shown in the square bracket [ ] alongside the meaning. Please study it to develop necessary grammatical skill of the words though it is not needed to memorize. The **order of nouns are arranged based on similar suffixes and ending-vowel**, not on the numerical value and order.

a-ending Ordinal Nouns of Masculine & Neuter Gender

[tiya]
(2nd) **Dutiya**-the second, [**Dvi+tiya**. Dvi changed into **du**]
(3rd) **Tatiya**-the third, [**Ti+tiya**. **Ti** changed into **ta**]
[ttha]
(4th) **Catuttha**-the fourth, [**Catu+ttha**]
[ṭṭha]
(6th) **Chaṭṭha**-the sixth, [**Cha+ṭṭha**]
[ma]
(1st) **Paṭhama**-the first, [**Paṭha+ma**]
(5th) **Pañcama**-the fifth, [**Pañca+ma**]
(6th) **Chaṭṭhama**-the sixth, [**Cha+ṭṭha+ma**. Here, two affixes]
(7th) **Sattama**-the seventh, [**Satta+ma**]
(8th) **Aṭṭhama**-the eighth, [**Aṭṭha+ma**]
(9th) **Navama**-the ninth, [**Nava+ma**]

[ma] *(cont.)*
(10th) **Dasama**-the tenth, [**Dasa+ma**]
(11th) **Ekādasama**-eleventh, [**Ekādasa+ma**]
(12th) **Dvādasama**-twelfth, [**Dvādasa+ma**]
(13th) **Terasama**-thirteenth, [**Terasa+ma**]
(14th) **Catuddasama, Cuddasama**-fourteenth, [**Catudasa+ma**]
(15th) **Pañcadasama, Pannarasama, Paṇṇarasama**-fifteenth, [**Pañcadasa+ma**]
(16th) **Soḷasama**-sixteenth, [**Soḷasa+ma**]
(17th) **Sattarasama**-seventeenth, [**Sattarasa+ma**]
(18th) **Aṭṭhārasama**-eighteenth, [**Aṭṭhārasa+ma**]
(40th) **Cattālīsama, Cattārīsama**-fortieth, [**Cattālīsa+ma**]
(50th) **Paññāsama**-fiftieth, [**Paññāsa+ma**]
(60th) **Chaṭṭhima**-sixtieth, [**Chaṭṭhi+ma**]
[ti+ma]
(19th) **Ekūnavīsatima**-nineteenth, [**Ekūnavīsa+ti+ma**, two suffixes]
(20th) **Vīsatima**-twentieth, [**Vīsati+ma**]
(30th) **Tiṁsatima**-thirtieth, [**Tiṁsati+ma**]
(70th) **Sattatima**-seventieth, [**Sattati+ma**]
(80th) **Asītima**-eightieth, [**Asīti+ma**]
(90th) **Navutima**-ninetieth, [**Navuti+ma**]

A combination of "i & ma" or single "ma" affixes are applicable for the words shown below:

[i+ma]
(100th) **Satima**-hundredth, [**Sata+i+ma**]
(1.000th) **Sahassima**-thousandth, [**Sahassa+i+ma**]
(100.000th) **Satasahassima**-hundredthousandth, [**Satasahassa+i+ma**]
[ma]
(100th) **Satama**-the hundredth, [**Sata+ma**]
(1.000th) **Sahassama**-the thousandth, [**Sahassa+ma**]
(100.000th) **Satasahassama**-the hundred-thousandth, [**Satasahassa+ma**]

BRIEF NOTE ON DECLENSION METHOD:

Declension for all above words are quite easy by following the patterns of word-forms as seen in **purisa, kaññā** and **cittaṁ** in three genders.

EXAMPLE:

dutiyo, dutiyā, dutiyaṁ...satasahassamo, satasahassamā, satasahassamaṁ.

[Reference Texts]

Na satimaṁ kalaṁ upeti.
Na Sahassimaṁ kalaṁ upeti.
Na satasahassimaṁ kalaṁ upeti.

(Nidāna-vagga Saṁyutta, Nakhasikhā Sutta Pāḷi Text)

Note: When an "**i**" is inserted in front of "**ma**", it becomes an "**ima**" affix.

2. FORMATION OF FEMININE GENDER ORDINAL NOUNS

To signify the feminine gender, either "**ā**" or "**ī**" of two feminine affixes are to be applied after the ordinal numeral nouns. So, note that there are two type of endings for feminine gender ordinal nouns.

The following are example-words which themselves **will serve as the prevalent patterns and rules regarding which affix is to be applied** after each according to the numeral values each noun represents. All **ā**-ending nouns are to be inflected as in **Kaññā** and **ī**-ending nouns are to be declined as in "**Nadī**" but irregular word-forms are not necessary. By checking the following examples, one can easily note fixed patterns on the formation of feminine gender ordinal nouns.

2.1. **ā**-ending Ordinal Nouns

[ma+ā]
(1st) **Paṭhamā**-the first, [**paṭha+ma+ā**]
[tiya+ā]
(2nd) **Dutiyā**-the second, [**dvi+tiya+ā**]
(3rd) **Tatiyā**-the third, [**ti+tiya+ā**]

[ti+ma+ā]
(19th) **Ekūnavīsatimā**-nineteenth. [**Ekūnavīsa+ti+ma+ā**]
(80th) **Asītimā**-eightieth. [**Asīti+ma+ā**]
(90th) **Navutimā**-ninetieth. [**Navuti+ma+ā**]
[ima+ā]
(100th) **Satimā**-hundredth. [**Sata+ima+ā**]
(1.000th) **Sahassimā**-thousandth. [**Sahassa+ima+ā**]
(100.000th) **Satasahassimā**-hundred thousandth. [**Satasahassa+ima+ā**]

Note: No "**ī**" affix after these two words. Hence, "**dutiyī**" and so on are irrelevant though it is still possible from the grammatical point. Sometimes, an expression such as "**dutiyikā**" is also found with an inserted **i** and **ka** affix, along with a feminine affix **ā**. [**dutiyikā**-the second companion, **i.e.** wife. **purāṇadutiyikā**-the former companion, **i.e.** ex-wife. **purāṇa**-former.]

2.2. **ī**-ending Ordinal Nouns

[ttha+ī]
(4th) **Catutthī**-the fourth, [**catu+ttha+ī**]
[ṭṭha+ ī]
(6th) **Chaṭṭhī**-the sixth, [**Cha+ṭṭha+ī**]
[ṭṭha+ma+ī]
(6th) **Chaṭṭhamī**-the sixth, [**Cha+ṭṭha+ma+ī**, three affixes] [**ma+ī**]
(5th) **Pañcamī**-the fifth, [**Pañca+ma+ī**]
(7th) **Sattamī**-the seventh, [**Satta+ma+ī**]
(8th) **Aṭṭhamī**-the eighth, [**Aṭṭha+ma+ī**]
(9th) **Navamī**-the ninth, [**Nava+ma+ī**]
(10th) **Dasamī**-the tenth, [**Dasa+ma+ī**]
(11th) **Ekādasamī** [**Ekādasa+ma+ī**], **Ekādasī**-eleventh. [**Ekādasa+ī**. Here, only an "**ī**" affix]

Note: See similar examples in some of the following words:

(12th) **Dvādasamī-Dvādasī**-twelfth. [**Dvādasa+ma+ī**]
(13th) **Terasamī-Terasī**-thirteenth. [**Tedasa+ma+ī**]
(14th) **Catuddasamī-Catuddasī-Cuddasamī-Cuddasī**-fourteenth. [**Catudasa+ma+ī**]

[Re]

Ayaṁ cuddasamī pāṭipuggalikā dakkhiṇā

[Uparipaṇṇāsa, Dakkhiṇāvibhaṅga Sutta Pāḷi]

This is the fourteenth religious donation to an individual.

Pañcadasamī-Pañcadasī-Pannarasamī-Pannarasī-Paṇṇarasī-fifteenth (15th). [**Pañcadasa+ma+ī**]
Soḷasamī-Soḷasī-sixteenth (16th). [**Soḷasa+ma+ī**]
Sattarasamī-Sattarasī-seventeenth (17th). [**Sattadasa+ma+ī**]
Aṭṭhārasamī-Aṭṭhārasī-eighteenth (18th). [**Aṭṭhādasa+ma+ī**]
Note: All **ā**-ending nouns are to be declined as in **Kaññā** and **ī**-ending nouns are to be declined as in "**Nadī**". But irregular special word-forms are not applicable.

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3. DECLENSION OF ORDINAL NOUNS

Below is a sample declension of vowel **a**-ending, masculine and neuter gender ordinal nouns.

Paṭhama-the first (M)

(Masculine gender, **a**-ending, only singular)
(All are similarly declined as "**purisa**")

Note: This word is generally found in singular case-endings throughout Pāḷi texts. However, there is an exception: if this word is used either as adjective or in a compound noun structure such as "**sabbapaṭhamaṁ**" which means 'the first among all', it can end in plural case as found in Pāḷi commentary texts.

Recite the following word-forms for oral drill:

Case	Singular
Nom	Paṭhamo
Acc	Paṭhamaṁ
Ins	Paṭhamena
Dat&Gen	Paṭhamassa
Abl	Paṭhamasmā, Paṭhamamhā, Paṭhamā
Loc	Paṭhamasmiṁ, Paṭhamamhi, Paṭhame

Dutiya-the second (M)

(All are similarly declined as "**purisa**")

Recite the following word-forms for oral drill:

Case	Singular	Plural
Nom	Dutiyo	Dutiyā
Acc	Dutiyaṁ	Dutiye
Ins	Dutiyena	Dutiyehi, Dutiyebhi
Dat&Gen	Dutiyassa	Dutiyānaṁ
Abl	Dutiyasmā, Dutiyamhā, Dutiyā	Dutiyehi, Dutiyebhi
Loc	Dutiyasmiṁ, Dutiyamhi, Dutiye	Dutiyesu

Dutiya-the second (Neuter)

(All are similarly declined as "**citta**")

Case	Singular	Plural
Nom	Dutiyaṁ	Dutiyāni
Acc	Dutiyaṁ	Dutiye, Dutiyāni
Ins	Dutiyena	Dutiyehi, Dutiyebhi
Note: The rest is declined as in masculine word-forms.		

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ā-ending feminine gender

Below is a sample declension of vowel **ā**-ending feminine gender ordinal nouns.

Dutiyā-the second (F)

(Feminine gender, **ā**-ending, Both singular & plural)

Case	Singular	Plural
Nom	Dutiyā	Dutiyāyo
Acc	Dutiyaṁ	Dutiyāyo
Ins&Abl	Dutiyāya	Dutiyāhi, Dutiyābhi
Dat&Gen	Dutiyāya	Dutiyānaṁ
Loc	Dutiyāya, Dutiyāyaṁ	Dutiyāsu

Note: All **ā**-ending ordinal nouns are similar to "**kaññā**".

****

ī-ending feminine gender

Below is a sample declension of vowel **ī**-ending feminine gender ordinal nouns.

Catutthī-fourth (4th) (F)

(Feminine gender, **ī**-ending, Both singular & plural)

Case	Singular	Plural
Nom	Catutthī	Catutthiyo
Acc	Catutthiṁ	Catutthiyo
Ins&Abl	Catutthiyā	Catutthīhi, Catutthībhi
Dat&Gen	Catutthiyā	Catutthīnaṁ
Loc	Catutthiyā, Catutthiyaṁ	Catutthīsu

Note: All **ī**-ending ordinal nouns are similar to "**nadī**". But no special irregular word-forms.

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LESSON 50

INDECLINABLE (Abyaya) Words

(Genderless, Changeless Words)

In the previous sections, various kinds of nouns which have to be declined according to their relevant genders and case-endings have been explained. In this section, words which have no gender at all, with no need to be declined, will be explained.

1. Characteristics

In order for the words to become indeclinable, there must be certain suffixes called ***abyaya paccaya*** (indeclinable suffixes) appended after them. Below are the characteristics of such words.

1. The words with ***abyaya***-suffixes have **no gender**.
2. **A particular case-ending** such as **si**, **yo** etc, is also not necessary to be applied after them.
3. As such, there is **no change in their word-forms** according to their case-ending.
4. Therefore, **no declension** of these words in any specific way is required.

Note that even if case-endings are not applied, they can still play a specific role of the words such as an adverb or an adjective and so on in a complete sentence.

In the Kaccāyana Pāḷi Grammar, there is a Sutta, ***tvādayo vibhattisaññāyo***, Sutta number 247, in the fifth section of Nouns. By means of that Sutta, the great grammarian Kaccāyana had clearly stated to recognize the indeclinable suffixes as equal to vibhatti (noun case-ending) by using the formal term "*vibhattisaññāyo*" so that the words ending in ***abyaya***-suffixes too can play similar role of ordinary nouns in a complete sentence. *[Please refer to the fifth section of nouns, Sutta numbers 247-259].*

Because the words appended with ***abyaya***-suffixes are not directly applied with a case-ending such as **si**, **yo** etc after them, there is no particular change of word-form which normally used to occur in the ordinary nouns by being based on the applied seven case-endings. Such words in *abyaya*-suffixes are grammatically called ***abyaya[1] pada*** which means "**changeless words**". In the Saddanīti, there is a verse which was said regarding the nature and pattern of *abyaya pada*:

sadisaṁ tīsu liṅgesu, sabbāsu ca vibhattisu,
vacanesu ca sabbesu, yaṁ na byeti ta'dabyayaṁ.

[Translation]

Being similar in three genders, in all *vibhatti* (case-endings), and in all numbers (**i.e.** singular and plural), the word which does not change (its form), is called **abyaya**.

2. Indeclinable suffixes *(abyaya paccaya)*

Like indeclinable words (***Abyaya pada***), some suffixes are also called *abyaya paccaya* (the changeless, indeclinable suffixes) in Pāḷi. The list of those suffixes along with anything which can be classified as *abyaya* are detailed in the Pāḷi verses below as mentioned in an important reference book called **Abhidhānapadīpikā** *(Lexicographical collection of Synonymous Pāḷi terms)* text, skillfully written by the very famous grammarian and great scholar venerable Moggallāna of ancient Sri Lanka in 12th century:

tuna tvāna tave tvā tuṁ,
dhā so thā khattu'meva ca.
to tha tra hiñcanaṁ hiṁ haṁ,
dhi ha hi dha dhunā rahi.

[1] ***abyaya***=[**na+vi+aya**] **a**-derived from particle **na**, meaning not, +**vi**, a prefix, meaning specially, +**aya**-the root word which means "to be, to happen". Literally, ***abyaya***-means 'those that do not change'. Here is morphological process: (a) the component vowel **i** of **vi** changed into **y** per rule of 21>**na+vy+aya**. (b) **v** changes into **b** either per rule 20 of Kaccāyana Pāḷi Grammar or by 42 of the Rūpasiddhi Grammar> **na+byaya**. (c) **na** changes into **a** per rule 333> **abyaya**.

dāni vo dācanaṁ da'jja,
thaṁ thattaṁ jja jjuādayo.
samāso cā'byayībhāvo,
yā'deso cā'byayaṁ bhave.

According to the verse, there are altogether twenty-seven (27) suffixes including **tvā, tvāna, tuna, tuṁ**, **tave** and *kita*-suffixes. It will be **twenty-nine** (29) if included **tāye**, **jjaṁ**-suffixes not directly mentioned in the Kaccāyana text, but mentioned in the *Moggallāna Grammar*, *khādi-kaṇḍa*, Sutta number 61, ***tuṁ tāye tave bhāve bhavissati kriyāyaṁ tadatthāyaṁ*** and **ṇādi-kaṇḍa**, Sutta number 111, ***ve'kā jjaṁ***. In addition, one more **tuye** suffix is suggested in the ***Niruttidīpanī*** grammar written by highly respected scholar Ledi-Sayādaw of Myanmar by citing scriptural sources as proof. If **tuye** suffix is also counted, there will be **thirty** (30) *abyaya*-suffixes.

Of those indeclinable suffixes,

1. some can be applied mostly after **sabbanāma**-nouns.
2. some are applied after *sabbanāma*-nouns as well as after other ordinary nouns.
3. some can be applied after numerical nouns depending on the type of the suffix.
4. but in the case of *kita-abyaya* suffixes, they are to be applied after various roots because they serve as auxiliary verbs such as an infinitive verb or a gerund verb.

Below are a list of all *abyaya*-suffixes **(27 suffixes + 7 *kita*-suffixes = 34)** shown along with the relevant **Sutta numbers** for easy reference. See more detailed explanations in the accompanying tables and notes.

1. The following **nine** suffixes signify **location, place, position**.
   - **tra**[1.34]**, tha**[2.34] (249), **dhi**[3.34] (250), **va**[4.34] (251), **hiṁ**[5.34] (252, 255), **haṁ**[6.34], **hiñcanaṁ**[7.34] (252), **ha**[8.34]**, dha**[9.34] (254).
2. The following **five** suffixes signify **time** and applicable after certain *sabbanāma* nouns.
   - **dā**[10.34]**, dācanaṁ**[11.34] (257), **dāni**[12.34] (258, 259), **rahi**[13.34]**, dhunā**[14.34] (259).

3. The following **three** suffixes signify **time of the day** and applicable after a few nouns only.
   - **jja**[15.34]**, -tana**[16.34]**, jju**[17.34] (571).

4. **Seven** (**nine**) suffixes of manner, distributive, multiplicative & applicable nouns.

4.1. The following **four** suffixes signify **manner** & **mode** and applicable after certain *sabbanāma* nouns. But, **so**-suffix is also applicable after most common nouns.
thā[18.34]**, thattā**[19.34] (398), **thaṁ**[20.34] (399) **so**[26.34] (106, 397).

Note: There is another similar **so**-suffix applicable through **ca** of Sutta number 364. That one is a suffix which signifies a possessive-quality (*tadassatthi*), not expressive of mode or manner.

Examples:

sumedha<u>so</u>-the one who has good wisdom.
sumana<u>so</u>-the one who has goodwill.

4.3. The following **two** suffixes signify **distributive** and applicable after numerical nouns and a few ordinary nouns.
   - **dhā**[21.34] (397) **jjaṁ**[22.34] *(Sutta 111, ve'kā jjaṁ, Moggallāna Grammar).*

4.2. (**One** or **three**) The following suffix signify **frequency** and **multiplied time**.
   - **khattuṁ**[23.34] (646), replacement word **(guṇa**[24.34]**, vāra**[25.34]**)**.

5. (**One**) The following suffix is a **multi-use** suffix.
   - **to**[27.34] (248).

6. The following **seven** *kita*-suffixes are applicable after various roots of **infinitive** verb: **tuṁ**[28.34] (561, 562, 563), **tave**[29.34] (561), **tāye**[30.34] (This suffix is taken by means of **vā** of Sutta 561, not shown in the Pāḷi verse), **tuye**[31.34], and **gerund** verbs**: tuna**[32.34]**, tvāna**[33.34]**, tvā**[34.34] (564).

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3. Abyaya Suffixes & Applicable Sabbanāma Nouns

3.1. **Nine** suffixes of location (place, position) and applicable *sabbanāma*-nouns

Suffix (9)	Sabbanāma	Example Words	The implied case
tra	sabba, ya, ta, itara, eta, amu, añña, kiṁ	sabbatra, yatra, tatra, itaratra, atra, amutra, aññatra, kutra	*Locative*
tha	sabba, ya, ta, eta, añña, kiṁ	sabbattha, yattha, tattha, ettha, attha, aññattha, kattha, kuttha	*Mostly **Locative** but sometimes **accusative** depending on the context*
dhi	sabba	sabbadhi	*Locative*
va	kiṁ	kva	*Locative*
hiṁ	ya, ta, kiṁ	yahiṁ, tahiṁ, kuhiṁ	*Locative*
haṁ	kiṁ, ya, ta,	kahaṁ, yahaṁ, tahaṁ	*Locative*
hiñcanaṁ	kiṁ	kuhiñcanaṁ	*Locative*
ha	ima	iha	*Locative*
dha	ima	idha	*Locative*

Meanings and Morphological notes

1. Suffixes are underlined in the examples to be easily identifiable.
2. Word analysis and component separations *[word breakdown]* are shown in accompanying brackets in order to make it much easier for students to learn.

1.9. tra[1.34]-suffixed words *(location)*
sabba<u>tra</u>-in all locations, at all places, everywhere [**sabba+tra**].
ya<u>tra</u>-at non-specific place, where (indefinite reference), wherever [**ya+tra**].
ta<u>tra</u>-at that place, there [**ta+tra**].
itara<u>tra</u>-at other place, somewhere else [NSP], [**itara+tra**].

1.9. Tra[1.34]**-**suffixed words *(cont.) (location)*
atra-at that place [**eta** changes into **a** by 232] [**eta+tra**].
amutra-at such and such place [**amu+tra**].
aññatra-somewhere else, at other place, *except (*nipāta*-particle) [**aññ**a**+tra**].
kutra-where [**kiṁ** changes to **ku** by 230] [**kiṁ+tra**].
2.9. tha[2.34]-suffixed words *(location)* (Meaning is the same as in previous words).
sabbattha-everywhere; every place [**sabba+tha**].
yattha-wherever; where; when; in which [**ya+tha**].
tattha-at that place, there [**ta+tha**].
ettha-here; in this place; in this case; in this regard [Change **eta** into **e** by 233] [**eta+tha**].
attha-at that place [Change **eta** into **a** by 231] [**eta+tha**].
aññattha-somewhere else, at other place [**aññ**a**+tha**].
kattha-where [**Kiṁ** is changed into **ka** by 229] [**kiṁ+tha**].
kuttha-where [**Kiṁ** is changed into **ku** by 230] [**kiṁ+tha**].
Note: Meaning is the same as in previous words. One **t** is added to the front of **tha**-suffix in these words by 28.
3.9. dhi[3.34]**-**suffixed words
sabbadhi-at all places, everywhere [NSP] [**sabba+dhi**].
4.9. va[4.34]**-**suffixed word *(location)*
kva-where [**kiṁ+va**]. [**Kiṁ** is changed into **ka** by 227> **ka+va**. Then, delete the component vowel **a** of **ka** by 404> **kva**].
5.9. hiṁ[5.34]**-**suffixed words
yahiṁ- where; wherever [**ya+hiṁ**].
tahiṁ-at that place, there [**ta+hiṁ**].
kuhiṁ-where [Change **kiṁ** into **ku** by 228] [**kiṁ+hiṁ**].
6.9. haṁ[6.34]**-**suffixed words *(location)*
yahaṁ-where, wherever [**ya+haṁ**].
tahaṁ-there; in that place [**ta+haṁ**].
kuhaṁ-where [Change **kiṁ** into **ku** by 228] [**kiṁ+haṁ**].
kahaṁ-where [**kiṁ+haṁ**] [Change **kiṁ** into **ka** by **ca** of 227 or 104, **Ṇādi-kaṇḍa**, Moggallāna].

7.9. hiñcanaṁ[7.34]-suffixed word *(location)*
ku<u>hiñcanaṁ</u>-where [**kiṁ+hiñcanaṁ**], [Change **kiṁ** into **ku** by "**ca**" of 228].
8.9. ha[8.34]**, 9.9. dha**[9.34]-suffixed word *(location)*
i<u>ha</u>-here [Change **ima** into **i** by 234] [**ima+ha**].
i<u>dha</u>-here. [Change **ima** into **i** by 234] [**ima+dha**].

3.2. <u>Five</u> suffixes of <u>time</u> and <u>applicable sabbanāma</u>-nouns

Suffix	Sabbanāma	Example	The implied case
dā	sabba ya, ta, kiṁ, añña, eka *(numerical noun)*	sabbadā, sadā, yadā, tadā, kadā, aññadā, ekadā.	*Locative*
dācanaṁ	kiṁ	kudācanaṁ	*Locative*
dāni	ima, ta	idāni, tadāni	*Locative*
rahi	ima	etarahi	*Locative*
dhunā	ima	adhunā	*Locative*

Meanings and Morphological notes

2.1. dā[10.34]-sufixed words
sabba<u>dā</u>, sa<u>dā</u>-always, at all times. [**sabba** changes to **sa** by 260] [**sabba+dā**].
ya<u>dā</u>-at the time, when, wherever [**ya+dā**].
ta<u>dā</u>-at that time, then [**ta+dā**].
ka<u>dā</u>-when, what time. [**kiṁ** changes to **ka** by **ca** of 227 or by 229] [**kiṁ+dā**].
aññadā-at other time, on another day [**añña+dā**].
ekadā-at one time, once, occasionally [**eka+dā**].
2.2. dācanaṁ[11.34]-suffixed word
ku<u>dācanaṁ</u>-in no time, never [**kiṁ+dācanaṁ**] (This word is usually used in negative sense which negates any occurrence). [**kiṁ** changes to **ku** by **ca** of 228].

2.3. dāni[12.34]-suffixed words
i<u>dāni</u>-now, at this time [**ima+dāni**] [**ima** changes to **i** by 234].
ta<u>dāni</u>-at that time, then [**ta+dāni**]
Note: This **ta**-*sabbanāma* noun in **dāni**-suffix is quite seldom found in the Pāḷi texts.
2.4. rahi[13.34] & **2.5. dhunā**[14.34]-suffixed words
Eta<u>rahi</u>-now, nowadays, at this time, on this occasion [**ima+rahi**]. [**ima** changes to **eta** by 236].
A<u>dhunā</u>-now, at this time [**ima+dhunā**]. [**ima** changes to **a** by 235].
Note: ādhunika-contemporary (*adj.*), a *taddhita* noun which derives from **adhunā+ika**.

3.3. <u>Three</u> suffixes expressive of <u>time of the day</u> and <u>applicable *Sabbanāma*</u> noun

Suffix	Sabbanāma	Example Words	The implied case
jja (tana)	**ima**, **samāna**, **apara** *(Sabbanāma)*	**<u>ajja</u>** (**ima** changes to **a** and **jja** added by Sutta 571) **<u>sajja</u>** (**samāna** changes to **sa**), **<u>apprajja</u>**	*Locative*
jju	**ima**, **samāna**, **apara** *(common noun)*	**<u>ajju</u>** (**ima** changes to **a** and **jju** added by Sutta 571) **<u>sajju</u>** (**samāna** changes to **sa**), **<u>aprajju</u>**	*Locative*

3.1. jja[15.34] **tana**[16.34]-suffixed words
a<u>jja</u>-today, [**ima+jja**].
Sometimes, this word is found structured with one more suffix "**tana**" (a *taddhita*-suffix) added. **E.g.**
(a) **ajjatana**-today.
(b) **yāva ajjatanā**-till today (*abs*-case)
(c) **ajjatanāya**-for today (*ds*-case).
sa<u>jja</u>-at spontaneous time, at the same time, immediately [**samāna+jja**].
apara<u>jja</u>-the other day [**apara+jja**].

3.2. jju[17.34]-suffixed words
ajju-today [**ima+jju**, **ima** changed to **a** by **ca** of 235 or by 404].
sajju-spontaneous time, at the same time, immediately [**samāna+jju**, **samāna** changed to **sa** by 404].
aparajju-the other day [**apara+jju**].

3.4. **Seven or Nine suffixes of manner, distributive, multiplicative & applicable *Sabbanāma* nouns**

Suffix	**Sabbanāma**	**Example Words**	**The implied case**
thā	sabba, ya, ta, itara, añña,	Sabbathā, yathā, tathā, itrathā, aññathā,	*Instrumental*
thattā	sabba, ya, ta, itara, añña,	sabbathattā, yathattā, tathattā, itrathattā, aññathattā,	*Instrumental*
thaṁ	kiṁ, ima	kathaṁ, itthaṁ	*Instrumental*
dhā	*Numerical nouns*	ekadhā, dvidhā, tidhā, anekadhā, *etc.*	*Instrumental*
jjaṁ	eka	ekajjaṁ	*Accusative, Instrumental*
khattuṁ **(guṇa, vāra)**	*Numerical nouns*	dvikhattuṁ, tikhattuṁ *etc.*	*Nominative*
so	sabba, *ordinary nouns*	sabbaso, dīghaso, oraso, suttaso, *etc.*	*Instrumental*

4.1. thā[18.34]-suffixed words
sabbathā-in all manner, in every way, in every respect, entirely [**sabba+thā**].
yathā-in such a way that, on order that (purpose), like (simile), for example, in whatever way [**ya+thā**].
tathā-in that manner, in that way, in the same way, similarly, in such a way [**ta+thā**].
itarathā-in other way, otherwise [**itara+thā**].
aññathā-in another manner, in another way, otherwise, or else [**añña+thā**].

4.2. thattā[19.34]-suffixed words
sabbathattā, **yathattā, tathattā, itrathattā, aññathattā** (The meaning of these words are the same as previous **thā**-suffixed words). [**sabba+thattā** etc,]
Note: The words in this **thattā**-suffix are quite seldom found in the Pāḷi texts even though they are applicable words according to grammar text.
4.3. thaṁ[20.34]-suffixed word
kathaṁ-how [**kiṁ+thaṁ**]. Change **kiṁ** to **ka** by **ca** of 227.
itthaṁ-thus, in this way [**ima+thaṁ**]. **ima** changes to **i** by 234 and one more "**t**" is augmented.
4.4. dhā[21.34]-suffixed words expressive of distributive & applicable after most numerical nouns and a few qualitative nouns.
ekadhā-in one portion [**eka+dhā**].
dvidhā-in two sections [**dvi+dhā**].
tidhā-in three segments [**ti+dhā**].

Below are similar words and
try to translate on one's own these easy words:

catudhā-in four ways; fourfold
pañcadhā-in five ways, fivefold
chadhā-in six ways
sattadhā-in seven pieces; into seven
aṭṭhadhā-in eight ways/parts
navadhā-into nine pieces; in nine ways
dasadhā-into ten pieces; in ten ways
vīsadhā-in twenty ways
tiṁsadhā-in thirty ways
cattālīsadhā-in forty ways
paññāsadhā-in fifty ways
saṭṭhidhā-in sixty ways
sattatidhā-in seventy ways
asītidhā-in eighty ways
navutidhā-in ninety ways
satadhā-in one hundred ways
sahassadhā-in one thousand ways
[Refer to the numerical nouns section].

Examples of

dhā-suffix after non-numerical words:
bahudhā-in many portions, in a wide variety [**bahu+dhā**. **bahu**-many].
anekadhā-in various segments, in many kinds [**aneka+dhā**. **aneka** is a contracted *sandhi* word which is separated **ana+eka**. **ana** derives from **na**-which means 'not', **eka**-one, **i.e.** not one but many, various].

4.5. jjaṁ[22.34]-suffixed word expressive of collective whole Applicable after **eka** only.
ekajjaṁ-together as one, together, in the same place [**eka+jjaṁ**].
Note: Not much different in terms of meaning with **ekadhā** [**eka+dhā**], **ekato** [**eka+to**].

4.6. khattuṁ[23.34]-suffixed words *expressive of multiplicative and times.* This suffix is applicable after most numerical nouns and a few non-numerical nouns:
dvikhattuṁ-two times [**dvi+khattuṁ**].
tikhattuṁ-three times [**ti+khattuṁ**].
catukhattuṁ-four times [**catu+khattuṁ**].
pañcakhattuṁ-five times [**pañca+khattuṁ**].
satakhattuṁ-a hundred times [**sata+khattuṁ**].
anekakhattuṁ-many times [**aneka+khattuṁ**].

4.7. Replacement word **(guṇa**[24.34]**, vāra**[25.34]**)** instead of **khattuṁ**

Sometimes, in Pāḷi texts, an ordinary neuter gender noun word **guṇa** is used instead of **khattuṁ**-suffix which similarly means "times". In this case, it should be noted that the words such as **dviguṇaṁ** etc, are the numerical compound (*digu-samāsa*) nouns. This word **guṇa** has various meanings such as (1) virtue, (2) character of a person and (3) multiplied times.

EXAMPLES:

dvi<u>guṇa</u>ṁ-two times [**dvi+guṇaṁ**].
ti<u>guṇa</u>ṁ-three times [**ti+guṇaṁ**].
catu<u>guṇa</u>ṁ-four times [**catu+guṇaṁ**].

Note: Unlike **khattuṁ**, the words combined with **guṇa** as a compound noun are declinable as **a-ending neuter gender** nouns such as **dviguṇānaṁ**, **dviguṇāni** and so on.

4.8. Another Replacement word instead of **khattuṁ**

Sometimes, another word "**vāra**" which means **turn** and **times** (two meanings of frequency), is also used in the Pāḷi texts. **Vāra** is a neuter gender, **a**-ending word. EXAMPLES:

dve vāre-two times, two turns,
tayo vāre-three times, three turns.
pañca vāre-five times, five turns.
satta vāre-seven times, seven turns.
Note: Both words are separate nouns ending in the accusative plural.

4.9. so[26.34]-suffixed words expressive of manner
This suffix is applicable after some *sabbanāma* nouns and ordinary nouns as well. It is a widely used suffix which means "*in respect of, in terms of, in view of, by way of*".
sabba<u>so</u>-by all aspect (all around), in every way [**sabba+so**].
yoni<u>so</u>-by the right way of, rightly (*adj.*) [**yoni+so**].
Note: There are three meanings of this word **yoni**; (1) right and proper, (2) species, (3) genital organ.
dīgha<u>so</u>-in terms of length, by length [**dīgha+so**].
ora<u>so</u>-in terms of measurement from this side, from this side [**ora+so**].
ṭhāna<u>so</u>-by logical reason [**ṭhāna+so**].
hetu<u>so</u>-by applicable reason [**hetu+so**].
sutta<u>so</u>-in view of Sutta [**sutta+so**].
attha<u>so</u>-in terms of meaning, by meaning [**attha+so**].
byañjana<u>so</u>-in terms of consonant, by letter [**byañjana+so**].
pada<u>so</u>-in terms of word [**pada+so**].

5. (One) To-suffix and Applicable Nouns

Suffix	Applicable Nouns	Example Words	The implied case
to (Pronounce as in *tall*)	Most *sabbanāma* nouns	**sabbato, yato, tato, kuto, aññato**	Mostly **ablative** and **locative** but other cases are found as per context.
	Most ordinary nouns	**rājato, aggito, udakato, aniccato, dukkhato, anattato** *and so on.*	

To-suffixed words

This suffix is applicable after most ***sabbanāma*** nouns and ordinary nouns. It is widely used in the Pāḷi texts to express the ablative, the cause, the source, the locative and also as an indicative too.

Examples after *sabbanāma* nouns:

To[27.34]-suffixed words
sabba<u>to</u>-from all, in all [**sabba+to**].
ya<u>to</u>-since, starting when, at the time when, [**ya+to**].
ta<u>to</u>-from there, for that reason, at that time, since then, then [**ta+to**].
ito-from here, from this. [**ima+to**].
etto [**eta+to**, one "**t**" augmented by Sutta 28],
ato-from that. [**eta+to**. **eta** changed into **a** by Sutta 231].
ku<u>to</u>-whence, from where, why, (Here, ablative) [**kiṁ+to**, **kiṁ** changed to **ku** by Sutta 230].

Example after common nouns:

rājato-from king, for reasons of king, due to the king (**to**-suffix expresses the cause) [**rāja+to**].
aggito-from fire, [**aggi+to**].
udakato-from water (**to**-suffix expresses the cause, the source)
aniccato-as impermanent (Here, **to**-suffix expresses indicative) [**anicca+to**].
dukkhato-as dukkha (Here, **to**-suffix expresses indicative) [**dukkha+to**].
anattato-as *anatta* (Here, **to**-suffix expresses indicative) [**anatta+to**].
suññato-as empty (Here, **to**-suffix expresses indicative) [**suñña**-emptiness, **+to**].

Ablative-case meaning "from" examples:

gāmato-from the village (**to**-suffix expresses the ablative, point of departure) [**gāma+to**].
nagarato-from the city (**to**-suffix expresses the ablative, point of departure) [**nagara+to**].
vihārato-from the temple (**to**-suffix expresses the ablative, point of departure) [**vihāra+to**].
pabbatato-from the mountain (**to**-suffix expresses the ablative, point of departure) [**pabbata+to**].
ākāsato-from the sky/space (**to**-suffix expresses the ablative, point of departure) [**ākāsa+to**].

Collective-grouping when affixed after eka:

ekato-together, as one, as a whole (**to**-suffix expresses the collective grouping, wholeness) [**eka+to**].

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6. KITA-VERBS
(appended with indeclinable suffixes)

Note: These (**seven**) are not nouns, but auxiliary *kita*-verbs, shown together here because these verbs are affixed with to-infinitive**:** **tuṁ**, **tave**, **tāye**, **tuye**, and three Gerund-suffixes**: tuna**, **tvāna**, **tvā** *abyaya*-suffixes.

Four <u>to-infinitive</u>, purpose-expressive suffixes:

6.1. tuṁ[28.34]-suffixed verbs
Kari<u>tu</u>ṁ-in order to do [**kara+i+tuṁ**].
vasi<u>tu</u>ṁ-to live [**vasa+i+tuṁ**].
labhi<u>tu</u>ṁ-to obtain [**labha+i+tuṁ**].
Note: i after the root is an inserted **i**, not suffix, applicable per the rule 605.

6.2. tave[29.34]-suffixed verbs
kā<u>tave</u>-to do [**kara+tave**, **kara** changed into **kā** per 595].
Gan<u>tave</u>-to go [**gamu+tave**, **m** of the root changed into **n** per rule 596].

6.3. tāye[30.34]-suffixed verbs
Dakkhi<u>tāye</u>-to see [**disa+i+tāye**, **disa** changed into **dakkha** and **i** is inserted].
Jagghi<u>tāye</u>-to laugh at [**jaggha+i+tāye**, **i** is inserted].
Khādi<u>tāye</u>-to munch [**khāda+i+tāye**].

6.4. tuye[31.34]-suffixed verbs
Ho<u>tuye</u>-to be [**hū+tuye**, **ū** of **hū** transformed into **o** as *vuddhi* procedure].
Yāci<u>tuye</u>-to request [**yāca+i+tuye**, **i** is inserted].
Jāni<u>tuye</u>-to know [**ñā+nā+i+tuye**, two suffixes, **ñā** changed into **jā**, **i** is inserted].
Note: these **tave**, **tāye** suffixed words are mostly found in the Pāḷi verses.

Three Gerund-suffixes:

6.5. tuna[32.34]-suffixed verbs
Kā<u>tuna</u>-having done [**kara+tuna**].
Gan<u>tuna</u>-having gone [**gamu+tuna**].

6.6. tvāna[33.34]-suffixed verbs
Kari<u>tvāna</u>-having done [**kara+i+tvāna**, **i** is inserted].
Gan<u>tvāna</u>-having gone [**gamu+tvāna**].
Su<u>tvāna</u>-having heard [**su+tvāna**].

6.7. tvā[34.34]-suffixed verbs
Kari<u>tvā</u> [**kara+i+tvā**].
Gan<u>tvā</u> [**gamu+tvā**].
Su<u>tvā</u> [**su+tvā**].

Note: The meaning of words are the same as in previous **tvāna**-suffixed verbs.

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PĀḶI VERSES ON THE USAGE METHOD OF ABYAYA-SUFFIXES (22 Suffixes)

I. NINE SUFFIXES OF POSITION

Note: Grammatical explanations are provided after translation of the verses for the benefit of dedicated keen students so that they can broaden the grammatical knowledge and develop the necessary skills and increase vocabulary gradually.

1. **tra tha dhi va hiṁ haṁ hiñcanaṁ, ha dha ca nava paccayā ṭhānatthavācakā ime, sattamyatthe payujjitā.**

[Translation]

tra(1), **tha**(2), **dhi**(3), **va**(4), **hiṁ**(5), **haṁ**(6), **hiñcanaṁ**(7), **ha**(8), **dha**(9), these nine suffixes signify location and position and applied in the locative sense.

(1) **nava**-nine.
(2) **paccayā**=suffixes [**paccaya+yo**].
(3) **ṭhānatthavācakā**= **ṭhāna** = position + **attha** = meaning, **+ vācaka + yo** [**vaca**=to speak, to signify, **+ ṇvu**=suffix which changed to **aka**, See Sutta 622, **+yo**].
(4) **sattamyatthe** = **sattamī** = locative + **attha** = meaning + **smiṁ**=at. **ī** changed to **y** per 21. **smiṁ** changed to **e** per 108.
(5) **payujjitā**=tied up, *i.e.* applied [**pa√yuja**=to join, **+ya+i+ta+yo**, *kv*]

2. **sabbayataitarā ca, eta amūhi aññato, kiṁsmā tra-paccayo, aṭṭhapadehi yujjito.**

[Translation]

tra(1) suffix is to be applied after **sabba, ya, ta, itara, eta, amu, añña** and **kiṁ** eight sabbanāma-nouns.

(1) **sabbayataitarā** = from, after **sabba,ya,ta,itara**. [**sabba + ya + ta + itara + smā**, *cn*]
(2) **eta,amūhi**=from **eta amu**, *cn*.
(3) **aññato**=from **añña** [**añña+to**, Re Sutta 248].
(4) **kiṁsmā**= from, after **kiṁ** [**kiṁ+smā**].
(5) **aṭṭhapadehi**=from, after eight words [**aṭṭha** = eight + **pada** = word, **+ hi**, *cn.*].
(6) **yujjito**=bound, tied up, *i.e.* applied+ [**yuja+ya+i+ta+si**, *kv*].

3. **sabba ya ta eta'ññehi, kiṁ-smā tha pavattati.**
dhi-paccayo ca sabbasmā, yebhuyyena payujjati.

[Translation]

- **tha**(2) suffix is (applied) after **sabba, ya, ta, eta, añña** and **kiṁ** (six) *sabbanāma*-nouns.
- **dhi**(3) suffix is mostly (applied only) after **sabba**.

(1) **sabba ya ta eta'ññehi** [**sabba,ya,ta,eta+añña+hi**]
(2) **pavattati**=is [**pa√ vatta**=to be, **+a+ti**, *āv*].
(3) **sabbasmā** [**sabba+smā**]
(4) **yebhuyyena**=generally [**yebhuyya**=most, common, **+nā**]
payujjati=pa√yuja+ya+ti, *āv*]

4. **va-paccayo'pi tathe'va, kiṁ-smā'va payujjati.**
hiṁ haṁ ete duve pana, kiṁyatehi payujjare.

[Translation]

- **va**(4) suffix also is (applied) only after **kiṁ** *sabbanāma*-noun. (1)
- **hiṁ**(5), **haṁ**(6), these two suffixes are (applied) after **kiṁ, ya**, and **ta**. (3)

(1) **vapaccayo'pi**=[**vapaccayo=va** suffix, **+api**=too]
(2) **tathe'va**=[**tathā**=in that mannar, such, +**eva**=only, *i.e.* in the same way, similarly]
(3) **ete duve**=these two.[**ete=eta+yo**, **duve**=**dvi+yo**].
(4) **kiṁyatehi**=[**kiṁ+ya ta+hi**]
(5) **payujjare**=appended, applied. [**pa√yuja+ya+anti**, *āv*, **anti** changed to **re** per Sutta 517]

5. **Hiṁcanaṁ kiṁ-smā'yeva, imasmā ha dhā siyuṁ,**
ṭhānatthavācakā ime, yathārahaṁ payujjare.

[Translation]

- **hiṁcanaṁ**(7) suffix is (applied) only after **kiṁ** sabbanāma-noun. *(*)*
- **ha**(8), **dha**(9), these two suffixes signifying position are applicable after **ima**.

(*) These suffixes signifying position are relevantly applicable.

(1) **kiṁsmāyeva**-only after **kiṁ**.[**kiṁsmā**=from *kiṁ*+**eva**=only, **y** is inserted per 35]
(2) **imasmā**=from or after **ima** [**ima+smā**].
(3) **siyuṁ**=are, should be [**asa**=to be, **+eyyuṁ**, *āv*]
(4) **yathārahaṁ**=relevantly [**yathā**=in a way, +**arahaṁ**=as applicable, adv].

II. FIVE SUFFIXES OF TIME

1. **dā dācanaṁ dāni rahi, dhunā'ti pañca paccayā kālatthā kālasaṅketā, sattamyatthe pakāsitā**

[Translation]

dā(1), **dācanaṁ**(2), **dāni**(3), **rahi**(4), **dhunā**(5), these five suffixes are expressive of time and signify the locative sense.

(1) **dhunāti**=as '**dhunā** '. [**dhunā+iti**= as, thus]

(2) **kālātthā**=of the meaning of time [**kāla**=time, +**attha**= meaning, **+yo**, *cn*].

(3) **kālasaṅketā**=signifying time, [**kāla+saṅketa**=signal, **+yo**, *cn*]

(4) **pakāsitā**=shown clearly [**pa**=specially √**kāsa**=to shine, to signify, **+i+ta+yo**, *kv*].

2. **ki'mekasabbayatato, aññato ca dā-paccayo dācanaṁ kiṁsmā hoti, dāni pana ima tato. rahi dhunā imasmā, anuvicca payujjare.**

[Translation]

- **dā**(1) suffix is (applied) after **kiṁ, eka, sabba, ya, ta, añña**. **dācanaṁ**(2) suffix is applicable after **kiṁ**. **Dāni**(3) suffix is applicable after **ima, ta**. **Rahi**(4) **dhunā**(5) suffixes are applicable after **ima**. Having analyzed thus, (one) should know. (1)

(1) **kimekasabbayatato**=[**kiṁ eka sabba ya ta+to**=from, after, **ṁ** of **kiṁ** changed to **m** per 34].

(2) **aññato**= [**añña+to**, from, after]. **imatato**=[**ima ta+to**], **imasmā**=[**ima+smā**].

(4) **anuvicca**=having analyzed.[**anu+vi√i**=to go, **+tvā**, *kv*].

III. THREE SUFFIXES OF MANNER

thaṁ thā thattā tipaccayā, pakāratthapadīpakā,
sabbayataitara'ññā, thattā thā ca saṁyojitā.
thaṁ pana ki'mimasmā, dvīhi'yeva payujjati.

[Translation]

thaṁ(1) **thā**(2) **thattā**(3) three suffixes signify manner.

- **Thattā**(3) **thā**(2) suffixes are applicable after **sabba, ya, ta, itara, añña**.
- **Thaṁ**(1) suffix is applicable after **kiṁ** and **ima**, two *sabbanāma*-nouns only.

(1) **tipaccayā**-three suffixes. [**ti**=three, **+paccaya+yo**, *cn*]

(2) **pakāratthapadīpakā**=signify the meaning of manner [**pakāra** = manner, variety, **+ attha+ padīpaka** = signify, show, **+yo**, *cn*].

(3) **saṁyojitā**=well applied, affixed [**saṁ√yuja+i+ta+yo**, *kv*].

(4) **dvīhiyeva**=only after two [**dvi+hi+eva**, **y** is inserted per 35].

IV. ONE SUFFIX OF DISTRIBUTIVE

dhā pana vibhāge hoti, tatiyatthe pakāsitā,
dhā-paccayo ca saṅkhyāto, yebhuyyena payujjati.

[Translation]

dhā suffix signify distributive and shown as instrumental.

dhā suffix is generally applicable after numerical nouns.

(1) **vibhāge**=in distributive meaning [**vibhāga**=distribution, **+smiṁ**]

(2) **tatiyatthe**=in the instrumental sense. [**tatiya+attha+smiṁ**]

(3) **saṅkhyāto**=from numerical nouns [**saṅkhyā**=number, numerical noun, +**to**=from].

(4) **payujjati**=[**pa√yuja+ya+ti**, *āv*].

V. ONE SUFFIX OF MULTIPLICATIVE

khattuṁ panā'yaṁ vāratthe, guṇatthe ca pavattati, saṅkhyāpadehi pāyato, imaṁ khattuṁ payujjati.

[Translation]

This **khattuṁ** suffix signify times and multiplicative.

This **khattuṁ** suffix is mostly applicable after numerical nouns.

(1) **panāyaṁ** [**pana**=(no meaning), *npt*+**ayaṁ**=this].
(2) **vāratthe**=in the sense of turn [**vāra**=turn, time, **+attha+smiṁ**].
(3) **guṇatthe**=in the sense of times, multiplication [**guṇa**=times, characteristic, **+ attha + smiṁ**]
(4) **pāyato**=generally [**pāya**=general, common, **+to**].

VI. TWO SUFFIXES OF COLLECTIVE & INDICATIVE

jjaṁ-paccayo samūhatthe, ekasmā'va payujjate.
so vibhāganidassane, nāmapadehi yujjati.

[Translation]

- **jjaṁ** suffix signify collective grouping and applied only after **eka**.
- **so** suffix signify distributive and indicative and applicable after nouns.

(1) **samūhatthe**-in the sense of collective group [**samūha**=group, **+attha+smiṁ**].
(2) **ekasmā** [**eka+smā**]
(3) **vibhāghanidassane**=in sense of distributive, indicative. [**vibhāga**=distribution, **+nidassana**=indicative, **+smiṁ**].
(4) **nāmapadehi**=from noun words [**nāma**=noun, **+pada**=word, **+hi**]
(5) **yujjati**=[**yuja+ya+ti**, *āv*].

VII. ONE SUFFIX OF MULTIPLE MEANINGS

to-paccayo pañcamyatthe, sattamyanekatthesu ca, nidassane'pi vattati, sabbapadehi yujjati.

[Translation]

to suffix signify ablative, locative and indicative. It is applicable after all words.

(1) **pañcamyatthe**=in the sense of ablative
[**pañcamī**=ablative, **+attha+smiṁ**, **ī** of **pañcamī** changed to **y** per 21]

(2) **sattamyanekatthesu** [**sattamī**=locative, +**aneka**=various, many, **+ attha + su**, **ī** of **sattamī** changed to **y** per 21]

(3) **nidassane'pi=nidassane+api**= in the indicative sense also.
[**nidassana+smiṁ**].

(3) **sabbapadehi**=after all words [**sabba+pada+hi**].

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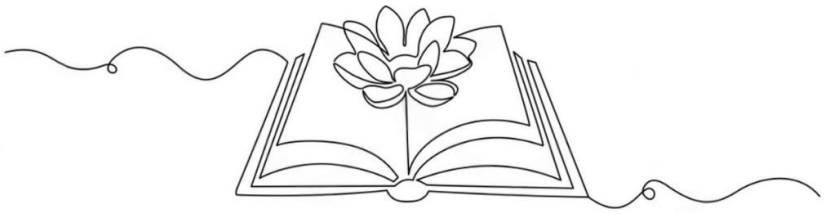

LESSON 51

Group of Relative Clause (Paired Correlatives)

In Pāḷi language, there are *sabbanāma* nouns which serve as correlative to each other. They are sometimes used in pairs and sometimes singly used without a paired correlative. In such case, it has to be understood or be translated in terms of the implied meaning. In order to master Pāḷi, one needs to learn how these correlatives are used in a sentence structure. Without proper knowledge regarding how such correlatives are integrated into major Pāḷi writings, one will not be able to have a firm grasp and understanding of the language. Shown below are major group of correlatives.

Base correlative	**Its complement**	**Case-ending** or **abyaya-suffix**	**Gender** & **number**
ya or **ya-** based words	**ta, eta,**	same case-ending	Corresponding gender & number
kiṁ or **kiṁ-** based words	**ima, eta, sabba.**	same case-ending	Variable
ya+kiṁ+ci	**sabba** or **ta** or both	same case-ending	Corresponding gender & number
Sometimes, only the base or complement is used alone		A different case-ending is used	variable
Note: Vocative case is inapplicable in a correlative sentence structure.			

Below are examples of the base correlative (main clause - *mc*) and its complements (dependent clause - *dc*) in corresponding case-endings arranged in a very simple way which is easy to understand for the beginners.

Both the base correlative sentence and its complement sentence are in the same case-ending, number and genders. In the example sentences below, there is a pattern of harmonious concordance between each pairs of words which have correlationship. The purpose is to show the students how having such a simple basic pattern of perfect concordance in a sentence is a good fundamental necessity of a correct Pāḷi sentence writing and its structure. However, please note that this is not a strict rule to follow at all times because there are other non-paired, various styles of Pāḷi sentences found in the scriptural texts, commentaries and various Pāḷi literature writings.

Note that **ya** is called **aniyama** which means 'indefinite' and **ta** is called **niyama** which means 'definite'. When both **ya** and **ta** are used in pairs in a sentence, it is called **uttama-vākya**, a perfect sentence.

There are two methods of using **ya**, **ta** *sabbanāma*-nouns in a sentence:

1. The **first method** is to use both *sabbanāma* noun **ya** and **ta** independently without any modified word of reference. Example: **yo, so** etc,. In such sentence structure, each *sabbanāma* noun serve as subject or object etc, depending on the case-ending and contextual position. See the first example for this method of writing.
2. The **second method** is to use a **ya**, **ta**, *sabbanāma* noun along with a modified word of reference. **E.g. yo naro, so naro** etc,. In these instances, **sabbanāma nouns serve as modifying adjective** and **their modified word of reference play the role of subject** etc, as per case-ending and contextual position. See the second example for this method of writing.

I. USAGE METHOD OF YA & TA

I.1. EXAMPLE SENTENCES OF **YA** AND **TA** PAIRED IN PERFECT CONCORDANCE.
Method (I), **Masculine gender**.

Each sentence is shown **in two parts**: part **a** and part **b**. Part **a** is called *aniyama*-sentence[1] as it contains indefinite **ya** while part **b** is called *niyama*-sentence as it contains definite **ta**. In Pāḷi literature, sometimes only one part, either it be part **a** or part **b** is used. The meaning is known intuitively by the logical assumption of grammatical knowledge.

(1-a) [Nominative singular]
(a) Yo kammaṁ karoti, (b) so dhanaṁ labhati.
[LT] (a) who, work, does (b) that person, wealth, gets. **i.e.** Whoever works, gets wealth.
Vocabulary: karoti-does [**kara**-to do, **+o+ti**. Re: 451]. **labhati**-gets [**labha**-to get, **+a+ti**]
(1-b) [Nominative plural]
(a) Ye kammaṁ karonti, (b) te dhanaṁ labhanti.
[LT] (a) those who, work, do (b) they, wealth, get. **i.e.** Whoever work, get wealth.
Vocabulary: karonti-do, work [**kara**-to do, **+o+anti**]. **labhanti**-get [**labha**-to get, **+a+anti**]
Note: ti and **anti** are verb-endings of *Ākhyāta*-verbs of present tense, in indicative mode.

(2-a) [Accusative singular]
(a) Yaṁ icchati, (b) taṁ gaṇhāti.
[LT] (a) to whatever, (he) wants, (b) to that thing, (he) takes. **i.e.** (He) takes what (he) want.
Vocabulary: icchati-wants [**isu**-to want, **+a+ti**. The component consonant **s** of the root changed into **cch**. **Re:** 522]. **gaṇhāti**-takes [**gaha**-to take, **+ṇhā+ti**. The component **h** of the root is erased. Re: 490].

[1] Also called ***aniyata*** and ***niyata*** which have similar meaning as ***aniyama*** and ***niyama***.

(2-b) [Accusative plural]
(a) Ye icchanti, (b) te gaṇhanti.
[LT] (a) To those things, (they) want (b) to those things, (they) take. **i.e.** (They) take what (they) want.
Vocabulary: icchanti-want [**isu**-to want, **+a+anti**. **s** of the root changed into **cch**]. **gaṇhanti**-take [**gaha**-to take, **+ṇhā+anti**]

(3-a) [Instrumental singular]
(a) Yena vasati, (b) tena katheti.
[LT] (a) with whom, (he) lives, (b) with that person, (he) talks. **i.e.** He talks with whom he live.
Vocabulary: vasati-lives [**vasa**-to live, **+a+ti**]. **katheti**-talks [**katha**-to talk, **+ṇe+ti**. The component consonant **ṇ** of the affix **ṇe** is erased. Thus leaving **e** only. Re: 523].
(3-b) [Instrumental plural]
(a) Yehi vasanti, (b) tehi kathenti.
[LT] (a) With whom those, (they) live, (b) with those, (they) talk. **i.e.** They talk with whom they live.
Vocabulary: vasanti-live [**vasa**-to live, **+a+anti**]. **kathenti**-talk [**katha**-to talk, **+ṇe+anti**].

(4-a) [Dative singular]
(a) Yassa icchati, (b) tassa dhanaṁ deti.
[LT] (a) For whom, (he) wishes. (b) for that person (**i.e.** him), wealth, (he) gives. **i.e.** He gives wealth for whom he wishes to.
Vocabulary: dhanaṁ-wealth (*as*). **deti**-gives [**dā**-to give, **+ti**. **ā** of **dā** changes to **e**]
(4-b) [Dative plural]
(a) Yesaṁ icchanti, (b) tesaṁ dhanaṁ denti.
[LT] (a) For whom, (they) wish (b) for those persons, wealth, (they) give. **i.e.** They give wealth to whom they wish to.
Vocabulary: denti-give [**dā**-to give, **+anti**. **ā** of **dā** changes to **e**. **a** of **anti** is erased]

(5-a) [Ablative singular]
(a) Yasmā āgacchati, (b) tasmā apeti.
[LT] (a) From where, (he) comes, (b) from there, (he) departs. **i.e.** He departs from where he come.
Vocabulary: **āgacchati**-comes [**ā**√-**gamu**-to come, **+ti**. **ā** is a prefix which means 'toward'. **m** of the root changed to **cch.** Re: 476]. **apeti**-departs [**apa**√-**i**-to go, **+ti**. **apa**, a prefix which means 'off & away'. The root **i** changed to **e** by rule of *vuddhi* procedure. **Re:** 485].
(5-b) [Ablative plural]
(a) Yehi āgacchanti, (b) tehi apenti.
[LT] (a) From where, (they) come, (b) from there, (they) depart. **i.e.** They depart from where they come.
Vocabulary: **āgacchanti**-come [**ā**√-**gamu**-to come, **+anti**]. **apenti**-depart [**apa**√-**i**-to go, **+anti**, **a** of **anti** is erased].

(6-a) [Genitive singular]
(a) Yassa kammaṁ hīnaṁ, (b) tassa phalaṁ hīnaṁ.
[LT] (a) whose, action, (is) vile (b) of that action, the result, (is) low, **i.e.** mean. **i.e.** The result of vile action of that person is low.
Vocabulary: **hīnaṁ**-is vile, mean. [**nv**, ordinary noun used as a verb]. **phalaṁ**-result (*ns*-case, neuter gender)
(6-b) [Genitive plural]
(a) Yesaṁ kammāni hīnāni, (b) tesaṁ phalāni hīnāni.
[LT] (a) of those, actions, (are) vile (b) of those persons, the results, are low. **i.e.** The result of vile actions of those persons are low.
Vocabulary: **hīnāni**-are vile, mean. [nv]. **phalāni**-results (np-case, neuter gender)

(7-a) [Locative singular]
(a) Yasmiṁ naro jāyati, (b) tasmiṁ vasati.
[LT] (a) Where, man, is born (b) there, lives. **i.e.** Man lives where he is born.
Vocabulary: **jāyati**-is born [**jana**-to born, **+ya+ti**. The initial component vowel **a** of **jana** is lengthened into **ā** and consonant **n** of the root is erased by 517. Re: 447, 517]. **naro**-man *(ns)*. **vasati**-lives [**vasa**-to live, **+a+ti**]
(7-b) [Locative plural]
(a) Yesu jāyanti, (b) tesu narā vasanti.
[LT] (a) Where, (they) are born (b) there, men, live. **i.e.** Men live where (they) are born.
Vocabulary: **jāyanti**-are born [**jana**-to born, **+ya+anti**]. **narā**-men (*np*). **vasanti**-live [**vasa**-to live, **+a+anti**]

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I.2. EXAMPLE SENTENCES OF **YA** AND **TA** PAIRED IN PERFECT CONCORDANCE. Method (II), **Masculine** gender.

(1-a) [Nominative singular]
(a) Yo puriso kammaṁ karoti, (b) so puriso dhanaṁ labhati.
[LT] (a) who, man, work, does (b) that man, wealth, gets. **i.e.** Any man who works, that man gets wealth.
(1-b) [Nominative plural]
(a) Ye purisā kammaṁ karonti, (b) te purisā dhanaṁ labhanti.
[LT] (a) who, men, work, do (b) those men, wealth, get. **i.e.** Those men who work, get wealth.

(2-a) [Accusative singular]
(a) Yaṁ goṇaṁ puriso icchati, (b) taṁ goṇaṁ gaṇhāhi.
i.e. Whichever ox the man wants, take that ox. (Take the ox that the man wants).
(2-b) [Accusative plural]
(a) Ye goṇe purisā icchanti, (b) te goṇe gaṇhanhi.
Vocabulary: **goṇaṁ**-cow [as-case]. **goṇe**-cows [ap-case].

(3-a) [Instrumental singular]
(a) Yena purisena vasati, (b) tena purisena katheti.
i.e. With whichever man he lives, with that man he speaks. (He speaks with the man with whom he lives).
(3-b) [Instrumental plural]
(a) Yehi purisehi vasanti, (b) tehi purisehi kathenti.

(4-a) [Dative singular]
(a) Yassa bhikkhuno icchati, (b) tassa bhikkhuno bhojanaṁ naro deti.
i.e. To whichever monk he wishes, to that monk the man gives food. (The man gives food to whichever monk he wishes).
(4-b) [Dative plural]
(a) Yesaṁ bhikkhūnaṁ icchanti, (b) tesaṁ bhikkhūnaṁ bhojanaṁ narā denti.
Vocabulary: **bhikkhuno**-for monk, **bhojanaṁ**-food [*as*-case].

(5-a) [Ablative singular]
(a) Yasmā gāmā puriso āgacchati, (b) tasmā gāmā apeti.
i.e. From whichever village the man comes, from that village he departs. (He departs from the village from which he comes).
(5-b) [Ablative plural]
(a) Yehi gāmehi purisā āgacchanti, (b) tehi gāmehi apenti.
Vocabulary: **gāmā**-from village [*abs*-case]. **gāmehi**-from villages [*abp*-case]

(6-a) [Genitive singular]
(a) Yassa narassa kammaṁ hīnaṁ, (b) tassa narassa vipākaṁ hīnaṁ.
i.e. Of whichever man the deed is inferior, of that man the result is inferior. (Whosever deed is inferior, his result is inferior).
(6-b) [Genitive plural]
(a) Yesaṁ narānaṁ kammāni hīnāni, (b) tesaṁ narānaṁ phalāni hīnāni.
Vocabulary: phalaṁ-result [*ns*, neuter gender]. **phalāni** [*np*, neuter gender]

(7-a) [Locative singular]
(a) Yasmiṁ gāme jāyati, (b) tasmiṁ gāme puriso vasati.
i.e. In whichever village he is born, in that village the man lives.
(7-b) [Locative plural]
(a) Yesu gāmesu jāyanti, (b) tesu gāmesu purisā vasanti.
Vocabulary: gāme-at village [ls-case]. **gāmesu**-at villages [lp-case]

Note: Most sentences are quite easy to understand and translate as the same words are used again. Note that there is a corresponding modified noun after **ya** and **ta** such as **puriso-purisā**, **goṇaṁ-goṇe** and so on in this second method.

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I.3. EXAMPLE SENTENCES OF **YA** AND **TA** PAIRED IN PERFECT CONCORDANCE.

Method (II), **Neuter** gender.

(1-a) [Nominative singular]
(a) Yaṁ cittaṁ upajjati, (b) taṁ cittaṁ nirujjhati.
[LT] (a) Any, mind, arises. (b) That, mind, passes, **i.e.** ceases, disappears. **i.e.** Any mind which arises passes.
Vocabulary: **yaṁ** *(ns)* **cittaṁ** *(ns)*. **upajjati**=arises. [**u√pada**-to arise, **+ ya + ti**]. **taṁ** *(ns)*. **cittaṁ** *(ns)* **nirujjhati**=ceases. [**ni√rudha**-to block, **+ya+ti**]. Due to the prefix **u**, the original meaning of the root **pada**-'to go' has changed. The suffix **ya** also contributed the component consonants **d** of **pada** to be changed to **j** and **dh** of the root **rudha** to be changed into **jh** and augmented with one more **j** respectively. Thus the verbs are completed with **jj** and **jjh**, Re: 447, 441 to understand this change].
(1-b) [Nominative plural]
(a) Yāni cittāni upajjanti. (b) tāni cittāni nirujjhanti.
[LT] (a) Any, minds, arise. (b) Those, minds, pass, **i.e.** disappear. **i.e.** Any minds which arise, pass.
Vocabulary: **yāni** (*np*) **cittāni** (*np*) [**u√pada**-to arise, **+ya+anti**]. **tāni** (np). **cittāni** (np) [**ni√rudha**-to cease, **+ya+anti**].

(2-a) [Accusative singular]
(a) Yaṁ kammaṁ karoti, (b) taṁ kammaṁ vipaccati.
[LT] (a) Any, deed, (someone) does. (b) That, deed, ripens, **i.e.** yields result.
i.e. Anyone does an act, that action ripens (by yielding result).
Vocabulary: yaṁ *(as)* **kammaṁ** (as). **taṁ** *(ns)*. **kammaṁ** *(ns)* [**vipaccati**=**vi√paca**-to cook, **+ya+ti**. **vi**-specially]. The suffix **ya** and **c** of the root merged and one more **c** is added in this verb. [Re: 440, 441].
(2-b) [Accusative plural]
(a) Yāni kammāni karonti, (b) tāni kammāni vipaccanti.
[LT] (a) Any, deeds, (people) do. (b)Those, deeds, ripen, **i.e.** yield result.
i.e. Those actions people do ripen (by yielding result).
Vocabulary: yāni (*ap*). **kammāni** (*ap*). **tāni** (*np*). **kammāni** (*np*) [**vipaccanti**=**vi√paca**-to cook, **+ya+anti**].
Note: The examples for instrumental case to locative cases are quite similar as in masculine gender.

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I.4. EXAMPLE SENTENCES OF **YA** AND **TA** PAIRED IN PERFECT CONCORDANCE.
Method (II), **Feminine** gender.

(1-a) [Nominative singular]
(a) Yā kaññā āgacchati, (b) sā mama dhītā hoti.
[LT] (a) Who, the girl, comes. (b) That, my, daughter, is. **i.e.** The girl who comes, is my daughter.
Vocabulary: **dhītā**-daughter *(ns)* [**hoti**=**hū**-to be, **+ti**. **ū** of **hū** changed into **o** by rule of *vuddhi*. Re: 485].
(1-b) [Nominative plural]
(a) Yā kaññāyo āgacchanti, (b) tā mama dhītaro honti.
[LT] (a) Who, girls, come. (b) Those, my, daughters, are. **i.e.** The girls who come, are my daughters.
Vocabulary: **dhītaro**-daughters (*np*) [**honti**=**hū**-to be, **+anti**].

(2-a) [Accusative singular]
(a) Yaṁ kaññaṁ puriso passati. (b) taṁ kaññaṁ oloketi.
[LT] (a) Whom, to girl, man, sees. (b) To that, to girl, (he) looks at (inspects). **i.e.** The man looks at the girl whom he sees.
Vocabulary: [**passati**=**disa**-to see, **+ti**. **disa** changed into **passa**, Re: 471]. [**oloketi**=**ava√loka**-to see, **+ṇe+ti**. **ava** changed into **o**. **ṇ** is erased thus leaving **e**, Re: 452].
(2-b) [Accusative plural]
(a) Yā kaññāyo purisā passanti, (b) tā kaññāyo olokenti.
[LT] (a) Whom, to girls, men, see. (b) To those, to girls, (they) look at.
i.e. The men look at the girls whom they see.

(3-a) [Instrumental singular]
(a) Yāya kaññāya puriso āgacchati, (b) tāya kaññāya katheti.
i.e. With whichever girl the man comes, with that girl he speaks. (The man speaks with the girl with whom he comes).
(3-b) [Instrumental plural]
(a) Yāhi kaññāhi purisā āgacchanti, (b) tāhi kaññāhi kathenti.
Note: These two sentences are quite easy to translate and understand.
(4-a) [Dative singular]
(a) Yāya kaññāya icchati, (b) tāya kaññāya puriso dhanaṁ deti.
(4-b) [Dative plural]
(a) Yāsaṁ kaññānaṁ icchanti, (b) tāsaṁ kaññānaṁ purisā dhanaṁ denti.
Note: These two sentences are also quite easy to translate and understand.

(5-a) [Ablative singular]
(a) Yāya kaññāya puriso viramati, (b) tāya kaññāya apeti.
[LT] (a) From whom, from girl, man, avoids (gives up, ceases). (b) From that, from girl, (he) shuns.
i.e. The man shuns the girl from whom he avoids.
(5-b) [Ablative plural]
(a) Yāhi kaññāhi purisā viramanti, (b) tāhi kaññāhi apenti.
[LT] (a) From whom, from girls, men, avoid. (b) From those, from girls, (they) shun.
i.e. The men shun the girls from whom they avoid.
Vocabulary: [**viramati**=**vi** √**ramu**-to enjoy, **+a+ti**]. [**viramanti**=**vi**√**ramu**-to enjoy, **+a+anti**. **vi** means 'without', **viramu**-to enjoy without, **i.e.** to abstain].

(6-a) [Genitive singular]
(a) Yāya kaññāya rūpaṁ dassanīyaṁ, (b) tāya kaññāya guṇaṁ pattharati.
LT] (a) Whose, the girl, body, (is) attractive. (b) Of that, girl, fame, spreads. **i.e.** The girl's fame spreads whose body is attractive.
Vocabulary: **rūpaṁ**-body, appearance *(ns)*. [**dassanīyaṁ=disa**-to look at, +**anīya**-worthy of, Re: 540 . A *kita* verb, which means "worthy of seeing, should be seen", **i.e.** attractive. **disa** changed into **dassa**]. [**pattharati=pa√thara**-to spread, **+a+ti**. one **t** is augmented].
(6-b) [Genitive plural]
(a) Yāsaṁ kaññānaṁ rūpāni dassanīyāni, (b) tāsaṁ kaññānaṁ guṇāni pattharanti.
[LT] (a) Whose, girls, bodies, (are) attractive. (b) Of those, girls, fames, spread. **i.e.** The fame of girls whose bodies are attractive spread.
Vocabulary: **rūpāni**-bodies (*np*). [**dassanīyāni**-are attractive, *np*]. [**pattharanti**=**pa√thara**-to spread, **+a+anti**].
Note: Both these sentences use *kita*-noun "**dassanīya**" in the nominative case-ending as verb. The students will find such *kita*-verb in the grammar texts as well as in various Pāḷi texts. There are certain grammatical rules regarding the use of such verbs.

(7-a) [Locative singular]
(a) Yāyaṁ kaññāyaṁ puriso pasīdati, (b) tassaṁ kaññāyaṁ cittaṁ namati.
[LT] (a) At which, at girl, man, admires (is pleased). (b) At that, at girl, the mind, inclined. **i.e.** The mind of man is inclined toward the girl he admires.
Vocabulary: [**pasīdati-pa√sada**=to be absorbed in, to be pleased at, to admire, **+a+ti**]. [**namati**=**namu**-to bend, to be inclined, **i.e.** attracted, **+a+ti**].
(7-b) [Locative plural]
(a) Yāsu kaññāsu purisā pasīdanti, (b) tāsu kaññāsu cittaṁ namanti.
[LT] (a) At which, at girls, men, admire. (b) At those, at girls, the mind, inclined. **i.e.** The mind of men are inclined toward the girls they admire.
Vocabulary: [**pasīdanti=pa√sada + a + anti**]. [**namanti= namu + a + anti**].

II. CORRELATIVES IN LOCATION-SUFFIX

These tables show how each *sabbanāma*-noun in *abyaya*-suffixes expressive of various meanings are used together in a correlative sentence structure.

Base Correlative	**Complement**	**Represented case-ending**
yatra, yattha, yahiṁ	**tatra, tattha, tahiṁ**	*Locative*
katra, kuttha, kattha, kuhiṁ kahaṁ, kva	**iha, idha, atra, ettha, attha, sabbatra, sabbattha, sabbadhi.**	*Locative*

SAMPLE SENTENCES

Yatra buddho dhammaṁ deseti, tatra sattā dhammaṁ suṇanti. sukhañca labhanti.

[LT] Where, Buddha, to Dhamma, teaches. There, beings, to Dhamma, listen to. to happiness also, gain.

i.e. Beings listen to Dhamma and also gain happiness where Buddha teaches Dhamma. (or) Where Buddha teaches Dhamma, beings listen to it and also gain happiness there.

Yattha buddho dhammaṁ deseti, tattha sattā dhammaṁ suṇanti. sukhañca labhanti. Yahiṁ buddho dhammaṁ deseti, tahiṁ sattā dhammaṁ suṇanti. sukhañca labhanti.

Note: These two sentences are easy to understand.

INTERROGATIVE SENTENCE

[Interrogative, **pucchā-vākya**]
Katra buddho dhammaṁ deseti?
[LT] Where, Buddha, to Dhamma, teaches/preaches?
i.e. Where does Buddha teach Dhamma?
Note: Try to write sentences by replacing **katra** with other synonymous words shown in the table. [**pucchāvākya**=**pucchā**-question, **+vākya**-sentence, **visajjanā**-answer]

[Response sentence, Answer sentence - **visajjanā-vākya**].
Iha sāvatthiyaṁ jetavane anāthapiḍikassa ārāme buddho dhammaṁ deseti.
[LT] Here, at Sāvatthi, in Jeta-grove, of Anāthapiḍika, at temple, Buddha, to Dhamma, teaches/preaches. **i.e.** Buddha teaches Dhamma here at Sāvatthi, in the Jeta-grove, temple of Anāthapiḍika.
Note: Try to write sentences by replacing **iha** with other synonymous words shown in the table.

III. CORRELATIVES IN TIME-SUFFIX

Base Correlative	Complement	Represented case-ending
yadā	**tadā, tadāni**	*Locative*
kadā? when? (***pucchā-jotaka***, *question-descriptive*)	**sabbadā, sadā, idāni, etarahi, adhunā, ajja, ajju, sajja, sajju, aparajja, aprajju**	*Locative*
	ekadā, kuhiñcanaṁ, kadāci karahaci *(sometimes)*	*Locative*
	kudācanaṁ *(never)*	*Locative*

Sample sentence (All sentences are easy to translate).
Yadā buddho dhammaṁ deseti, tadā sattā dhammaṁ suṇanti. sukhañca labhanti.
[LT] At the time when, Buddha, to Dhamma, teaches/preaches. Then, beings, to Dhamma, listen to, to happiness also, gain. **i.e.** Beings listen to Dhamma, gain happiness also when Buddha teaches Dhamma.
<u>Vocabulary:</u> sukhañca=[**sakhaṁ+ca**]. These two words are combined in *sandhi* and separated as such. Remember the rule of Sutta 31 that **ṁ** of the accusative singular **aṁ**, as a rule, has to be changed to **ñ** when consonant **c** is next to it.

Interrogative sentence
Kadā buddho dhammaṁ deseti?
[LT] When Buddha, to Dhamma, teaches/preaches?
i.e. When does Buddha teach Dhamma?

Response sentence
Idāni buddho dhammaṁ deseti.
[LT] Now, Buddha, to Dhamma, teaches. **i.e.** Now, Buddha teaches Dhamma.
Note: Try to write sentences by replacing with other synonymous words shown in the table.

IV. CORRELATIVES IN THE MANNER & MODE-EXPRESSIVE SUFFIX

Base Correlative	Complement	Represented case-ending
yathā [Re: 398]	**tathā** [Re:398], **evaṁ** (**evaṁ** is a *nipāta*-particle, but shown here as it is synonymous with **yathā**)	Instrumental, but in case **yathā** is used as a comparison for a simile, it is a *nipāta* only.
Kathaṁ [Re: 398] (**pucchā-jotaka**, *question-descriptive*)	**itthaṁ** [Re: 399], **evaṁ**	*Instrumental*
Note: thattā-suffix is not shown here as it is not found being used in the Pāḷi texts. **Itarathā** (otherwise)**, aññathā** (differently) are also not shown as they express the opposite scenario & result of an intended proposition & purpose.		

Sample sentences

There are various meanings of **yathā**. Only the most frequently used ones will be shown so that it is much easier for beginners to learn.

1. as (in whatever way ... in such a way)
Yathā buddho ovadati, tathā bhikkhū karonti.
[LT] As, Buddha, instructs. In that way (accordingly), monks do.
i.e. The monks do (**i.e.** obey) as Buddha instructs.
Vocabulary: ovadati=instructs, advises [**ava√vada**-to talk, **+a+ti**. **ava** is a prefix which changed into **o**].

2. just as, like, (in whatever way)
Yathā sūriyo bahūnaṁ hitāya uggacchati, tathā buddho loke uppajjati.
[LT] Just as, the sun, of many, for the benefit of, arises. In the same way, Buddha, in the world, arises.
i.e. Buddha arises in the world for the benefit of many just as the sun arises for the benefit of many in the world.
Vocabulary: sūriya=sun. **bahu**=many. **hita**-benefit. [**uggacchati=u√gamu+a+ti. u** means 'upward', extra **g** added].

3. in order that, in such a way that;
Yathā so puriso idha āgacchati, tathā taṁ purisaṁ kathehi.
[LT] In order that, that, man, here, comes. In that way, to that, to man, tell.
i.e. (Please) tell that man so that he comes here.
Note: evaṁ can be used in place of **tathā** as they are synonymous.

Interrogative sentence
Kathaṁ buddho ovadati?
How (does) Buddha instruct?
Response sentence
Itthaṁ buddho ovadati. Evaṁ buddho ovadati.
Thus, (in this way, in this manner) Buddha instructs.

V. CORRELATIVES IN FREQUENCY (times) & TIME-EXPRESSIVE SUFFIX

Base Correlative	Complement	Represented case-ending
katikkhattuṁ? **How many times?** (***pucchā-jotaka,*** *nipāta* only)	**dvikkhattuṁ, dasakkhattuṁ, satakkhattuṁ, anekakkhattuṁ** *etc;*	nominative, accusative, instrumental as per context.
Kati vāre?	**dve vāre, tayo vāre** *etc;*	nominative or accusative per context.
katiguṇaṁ?	**dviguṇaṁ** *etc;*	nominative or accusative per context.

Interrogative sentence
Katikkhattuṁ buddho bhikkhū ovadati?
[LT] How much (how many times), Buddha, to monks, instructs. **i.e.** How (frequently) does Buddha instruct monks?

Response sentence
1. tikhattuṁ buddho bhikkhū ovadati.
[LT] Three times, Buddha, to monks, instructs. **i.e.** Buddha instructs monks three times.
2. Dine dine buddho bhikkhū ovadati
[LT] at day, at day, Buddha, to monks, instructs. (**dine dine** is the repetition of two words in the same locative singular case-ending to express repeated occurrence). **i.e.** Buddha instructs monks daily.
<u>Vocabulary:</u> dine dine=every day. **dina**-day, locative singular in **e**-function of **smiṁ**.
3. Tayo vāre Buddho bhikkhū ovadati.
[LT] Three, times, Buddha, to monks, instructs. **i.e.** Buddha instructs monks three times.

Interrogative sentence
Tassa puññakammaṁ katiguṇaṁ mahapphaṁ?
[LT] Of that person, wholesome action, how many times, great result. **i.e.** How many times of great result his wholesome action (can impact him)?

Response sentence
sataguṇaṁ mahapphalaṁ.
Hundred times, of great result. (This translation of the sentence is quite clear in itself).

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CONCLUDING VERSES

(These verses are composed by author
as a record for the posterity)

1. **Ettāvatā ca nāmānaṁ, nāmaliṅgānusāsinī,**
   Padamālā me vihitā, samodhānetvāna sabbaso.
   एत्तावता च नामानं । नामलिङ्गानुसासिनी।
   पदमाला मे विहिता । समोधानेत्वान सब्बसो ॥

By such measure and extent, I have prepared the garland of noun words, being instructive and informative on the gender of nouns, classified in all aspects:

2. **Liṅgagaṇakārantaso, samānapadavidhiso,**
   Sukhabodhanīyaṁ imaṁ, sampajānantu sādhavo.
   लिङ्गगणकारन्तसो । समानपदविधिसो।
   सुखबोधनीयं इमं । सम्पजानन्तु साधवो ॥

by means of similar gender, similar noun-group, similar vowel-ending and similarly shared morphological procedures. May the students of goodwill, comprehend this text well, which is easy to understand.

3. **Iti nāmapadānam yā, ñeyā gaṇapadā'vali,**
   Sampuṇṇā suvibhattā me, hontu nāmesu kovidā.
   इति नामपदानं या। ञेया गणपदावलि।
   सम्पुण्णा सुविभत्ता मे । होन्तु नामेसु कोविदा ॥

Thus, all applicable word-forms of nouns to be learnt, arranged in the groups of similar word-structure, is complete, explained well and analyzed in detail by me. May (all learners of goodwill), be skilled in (the use of) nouns.

4. **Iminā puññakammena, ganthena sukatena'haṁ,**
Pāpā'cārehi bālehi, na kudāci samāgame.

इमिना पुञ्ञकम्मेन। गन्थेन सुकतेनहं।
पापाचारेहि बालेहि। न कुदाचि समागमे॥

By this meritorious deed earned through (writing) this well-prepared text, may I never meet with the evil persons of bad conduct and mentality.

5. **Sayampi paṇḍito sādhu, sādhūhi'yeva saṁvase,**
Attasammāpaṇidhiyā, sampanno bhūripaññavā.

सयम्पि पण्डितो साधु। साधूहियेव संवसे।
अत्तसम्मापणिधिया। सम्पन्नो भूरिपञ्ञवा॥

May I myself be an intellectual and a virtuous person and be only with such people, being endowed with self-discipline and profound and vast wisdom.

6. **Attaparahitaṅkaro, bodhisattasamūpamo,**
Buddhasāsanamāmako, saddhammajotako sadā.

अत्तपरहितङ्करो । बोधिसत्तसमूपमो।
बुद्धसासनमामको। सद्धम्मजोतको सदा॥

Being like a selfless bodhisatta, may I be able to do things selflessly for the benefit of both oneself and others, cherishing the noble teachings of Buddha and shining it always for the many.

7. **Saṅgayha saddhammaṁ tidhaṁ, ṭhāpayaṁ buddhasāsanaṁ,**
Tevijjo chaḷabhiñño'va, dukkhassa antagū bhave.

सङ्गय्ह सद्धम्मं तिधं। ठापयं बुद्धसासनं।
तेविज्जो छळभिञ्ञोव। दुक्खस्स अन्तगू भवे॥

Having promoted three kinds of noble Dhamma, perpetuating the noble teachings of Buddha, may I attain the end of suffering by having possessed the threefold super-knowledges, six para-psychic capacities.

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A UNIQUE AND INVALUABLE RESOURCE FOR LEARNING PĀḶI

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